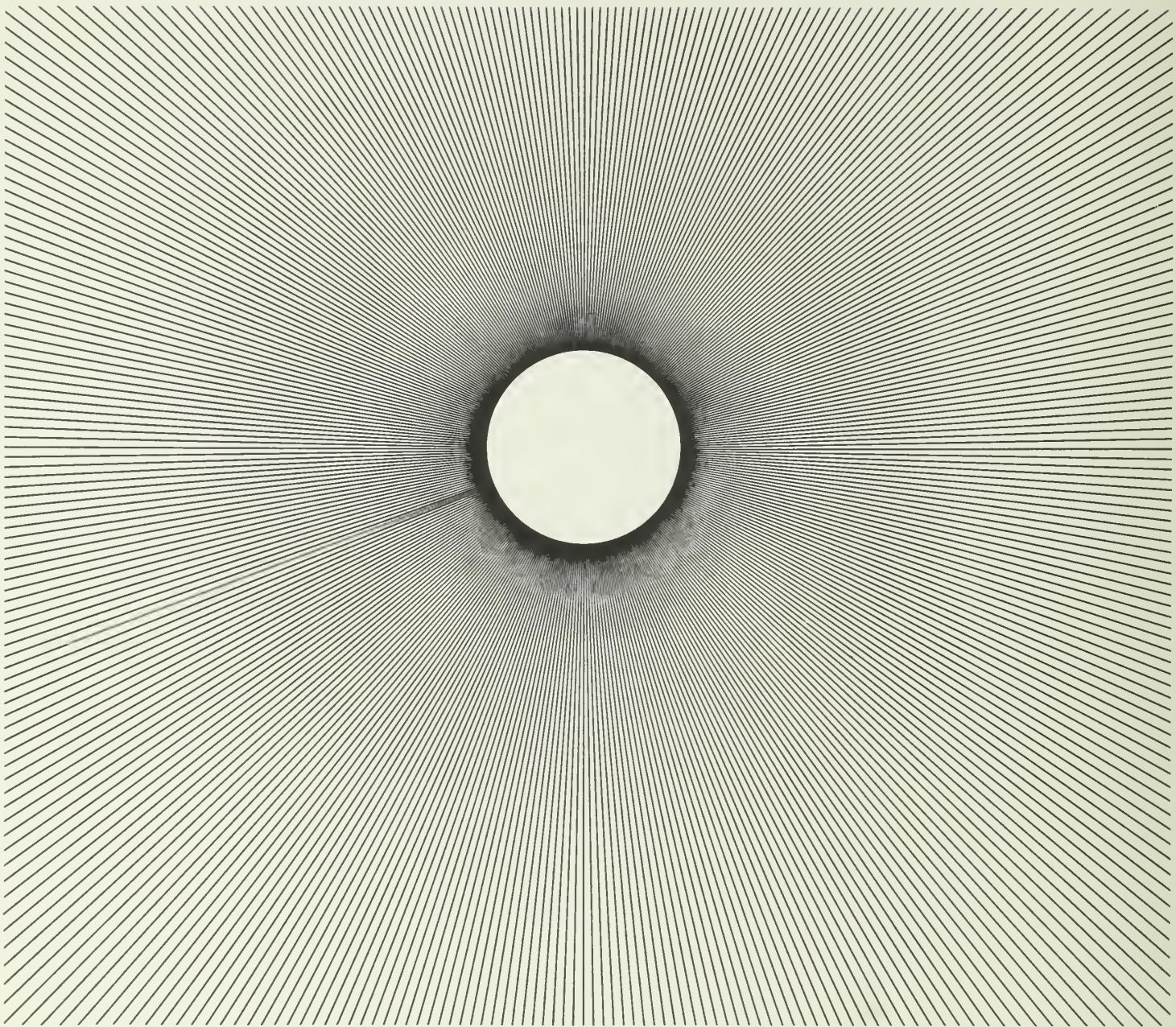


JUNE 1985

ONYX

THE BLACK STUDENT VIEW AT NU





No man can reveal to you
aught but that which already
lies half asleep in the dawning
of your knowledge

The teacher...gives
not of his wisdom but
rather of his faith and lovingness

If he is indeed wise
he does not bid you enter
the house of his wisdom, but
rather leads you to the
threshold of your own mind

Kahlil Gilbran

MESSAGE FROM THE EDITOR

Is History In The Making?

Thanks to the efforts of many dedicated brothers and sisters, the Onyx-Informer is back. Our return comes at a time when the need for a news magazine giving "the Black view at N. U." has never been greater. I sincerely hope that this reunion between the Onyx-Informer and our readers is well received and will be the first of more frequent and inspiring reunions.

In the past five years since I've been at Northeastern, I've seen a great many people come and go. Never have I witnessed the type of cooperation and collective spirit that is growing in the hearts and minds of Black students, professors and administrators as I see now.

I am very proud to be associated with all of the men and women who helped to make this issue of the Onyx-Informer possible. It was a pleasure to work with all of you, and I look forward to our collaborations on the next issue, which promises to be even more interesting and informative than this one. Many of these same people were instrumental in building Northeastern University's Black Student Union (N.B.S.A.) into the strong and viable organization that it is today. To all of you, I owe my deepest gratitude, especially Kellye Davis.

Special congratulations also go out to all of the men and women in the graduating class of 1985. Your presence will be sorely missed by all of us since your contributions to our efforts to make things better for Blacks were so great. Your strength and perseverance is to be commended. You are now at a point in life where you can make a direct, positive impact on your own life, as well as the lives of many others. By networking with others who are trying to improve themselves socially, economically and spiritually, the concept of Unity will be another step closer to reality for Blacks in the years to come. This special congratulation to the Class of 1985 graduates is also extended to my mother, who just completed her Master's program and symbolizes the strength of all our mothers past, present and future.

If we continue to work together as we have over the past nine months the future for Blacks at Northeastern, and ultimately, everywhere, will be even brighter. Already I can see that we are changing the way that many students, professors and administrators think.

For years, I have heard the rhetoric of "the importance of unity" fall on the deaf ears of many ignorant, small thinking and apathetic people. Now more people are actually putting these words into action. Today I see an unprecedented amount of support and cooperation, especially in the North eastern Black Student Union.(N.B.S.A.)

The N.B.S.A. has opened its arms and extended its network to all Black students, whether from Africa, the Caribbean or America; faculty, administrators, Black alumni; scholars, businesspeople, as well as local and national leaders. As a student of history, I realize that students have the potential to make positive things happen. Therefore, I encourage every person who reads this magazine to join our efforts.

I could never have assembled a magazine such as the one in your hands now had it not been for the overwhelming support I've received in the last few months. Those who know me acknowledge my eternal optimism. Yet, I temper this optimism with practical realism, and in doing so, realize that we still have a long journey ahead.

We should not be lulled back into complacency as a result of any "progress" made this year. When asked about the progress Blacks had made, Malcolm X compared the condition of Black people to that of a man who had been stabbed with a knife. He stated that if you've been stabbed and the knife has been pulled out three inches, but still is in six that you should not consider this progress. According to Malcolm, progress can only be made when the knife has been completely removed so that the wound can begin to heal. I hope that we can adapt this type of persistent and unrelenting attitude, never allowing ourselves to be tricked into thinking that we should expect less out of this life than we deserve.

In closing, I offer my thanks to everyone who has joined our expanding African family. With students involved in the Onyx, N.B.S.A., WRBB, and Student Government (in Senate positions as well as the Budget Review Committee) we will indeed be capable of affecting positive change. With the addition of Black faculty, administrators, scholars and business people along with local and national leaders to our new family I am sure that history will be in the making.



MICHAEL H. JONES-BEY
Editor

ONYX

THE BLACK STUDENT VIEW AT NU

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A TIME OF PLENTY

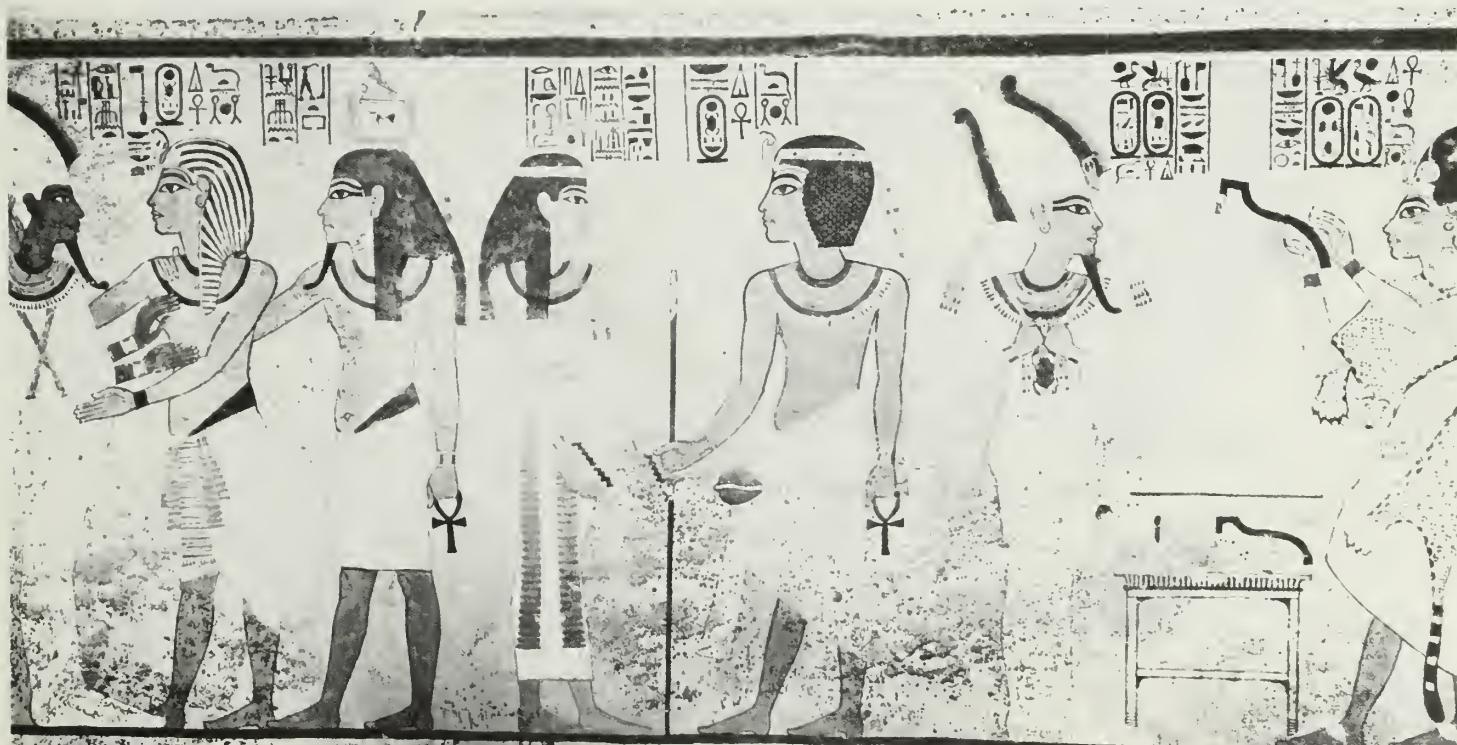
Paulette Sweeny

This is seemingly a time of plenty. We as black students have better representation in all aspects of NU life and choices of activities are unlimited — all due to the labors and perseverance of those who came before us. Our predecessors have brought us a long way, but there's more to be done. As black students we have a dual responsibility. First, to achieve and develop ourselves to our potential and second, to make conditions better for those to follow. In theory, the two complement each other. Your making good grades and developing a positive job history is a plus for all black students. But too many of us make that our only concern and develop a bad case of tunnel vision. We don't see that our activity or inactivity impacts on other black students because our view only encompasses things happening to us. To do this is to block out an important reality: as a historically oppressed race, our survival depends on how well we look out for each other. Our good fortune must be shared with those less fortunate. From our cultural perspective it is important to remember that the sharing is not charity but insurance. Every contribution we make insures that our chances for advancement as a race are improved.

A lot more of our campus organizations are creating outreach programs as a lasting contribution to future minority students. Yet, two major problems are keeping these programs from being effective: student apathy and the attrition rate. Incoming freshmen are the most susceptible to attrition and we as upperclassmen have to realize that our behavior is partly to blame. From our experiences here, we have acquired prejudices about some organizations and developed loyalties to others, depending upon our exposure to them. In some cases, no organization existed that fit our objectives and we took the initiative to create on that did. In other cases, we showed our dissatisfaction through apathy. Though the first is a more constructive, more commendable approach it, too, serves to dislocate the black student body. We are becoming too diverse and too adverse to be maximally effective in making conditions better for our future. Realistically, we are too few in number to divide and remain functional. But, if we still choose to gather separately for our specific objectives, we must come together on matters that affect our general welfare.

We should not be fooled by this time of plenty, because it will fade to nothingness if we do not rededicate ourselves to change. By coming together we maximize our manpower and promote continuity. With attrition, one-on-one interaction with freshmen as tutors, friends, counselors, go-betweens and leaders will allow us to identify the warning signs before the problem is irreversible. Again, maximum manpower is the key factor. Continuity, not contradictions will promote our general welfare. We want just about the same things: better opportunities for Co-op jobs and financial aid packages; our needs and concerns heard and met by the Administration; and credit given to our rich cultural heritage. Why then, must we squabble over the way we want to implement changes?

Therefore, before we can pave the way for future minority students, we must find one way that we agree upon. Apathy and diversity be gone. We have a job to do! Let's begin by coming together, so that we can overcome our common problems. Common ground for common problems. Once we have those foundations, then, and only then can we build.



N.U. Black Student Union Puts Motion Back Into the Movement

It has been said in life that there are three types of people. There are those who make things happen, those who watch things happening, and those who wonder what happened.

I am proud to say that I am a member of an organization composed of men and women with the level of consciousness, strength of character, willingness and ability to make very positive things happen.

What is happening now is that we have a large group of students functioning like a "family business." Our membership is made up of students from America, the Caribbean and Africa. Within this organization, the interpersonal relationships are based on the family principles of respect and cooperation tempered with the professionalism of a successful business.

We have begun to address the items on our "business agenda" through a series of structural changes. The number of functional departments (or committees) has doubled and we have also added a number of project coordinators. Recognizing that no business can be successful if it attempts to operate in isolation, the NBSA has created a Liaison Committee. The purpose of this committee is to create formalized communications between Black students at Northeastern and key people within the administration, faculty and our community. For each person in the network we have assigned a member of the NBSA. People in this expanding network include vice-presidents, deans, faculty and alumni of Northeastern, as well as Black scholars, businessmen and leaders of our community. This new structure has provided enhanced flexibility and afforded us the opportunity to function in a more proactive way instead of always running furiously from one issue to another.

The NBSA has defined as its primary goal the increase of Black students who graduate from Northeastern University. A commitment to this same goal has been made by the most powerful administrators on this campus — namely President Ryder, Executive Vice President Curry and Vice President O'Bryant.

Therefore, each of the issues that we have brought forth to administrators on this

campus has been expressed in terms of how they will generate a positive effect on the retention and graduation of more Black students.

Listed below is a summary of some of the issues we are concerned with:

- We want a strong and vibrant African-American Institute, which will provide excellent academic assistance, cultural enrichment and a place for social interaction.
- We want to receive more benefits from the Co-op experience than we currently are receiving.
- We want a mentoring program that will not only lend academic assistance to students, but will also provide students a chance to interact with "practicing professionals" in each of our disciplines to further prepare us for success in our careers.
- We want a strong Black Studies Department with a meaningful curriculum.
- We want additional qualified Black faculty and administrators.

We feel that each of these points will be major contributing factors (if achieved) to increasing the numbers of Black students who graduate from Northeastern and continue to do well thereafter.

The 1984-85 school year has been a tremendous success for the NBSA, according to many people I have spoken to recently. Admittedly, we have been successful in "adopting" within our extended African family some of the best minds our race has to offer. We have also been quite successful in raising people's awareness of the major problems and concerns of Blacks on this campus. To that end we have been diligently working toward solutions. However, the true test of whether these past nine months have been a success will be given in the future. If five years from now students find themselves facing the same problems we currently witness, and the NBSA dies, then we have certainly failed. The purpose of our efforts this year was to put into motion a movement that will continue to achieve our collective goals and never die out.



THE POWER IS IN YOUR HANDS

David G. Carpenter

Minister Louis Farrakhan, appearing at Northeastern on April 20 before a packed Alumni Auditorium, reiterated that unity, which has always been the key to liberation, is a near impossibility as it relates to religion. He stressed that in our diversity, as Black people, we need not be a divided nation. Instead, we are to seek that common ground upon which we all stand.

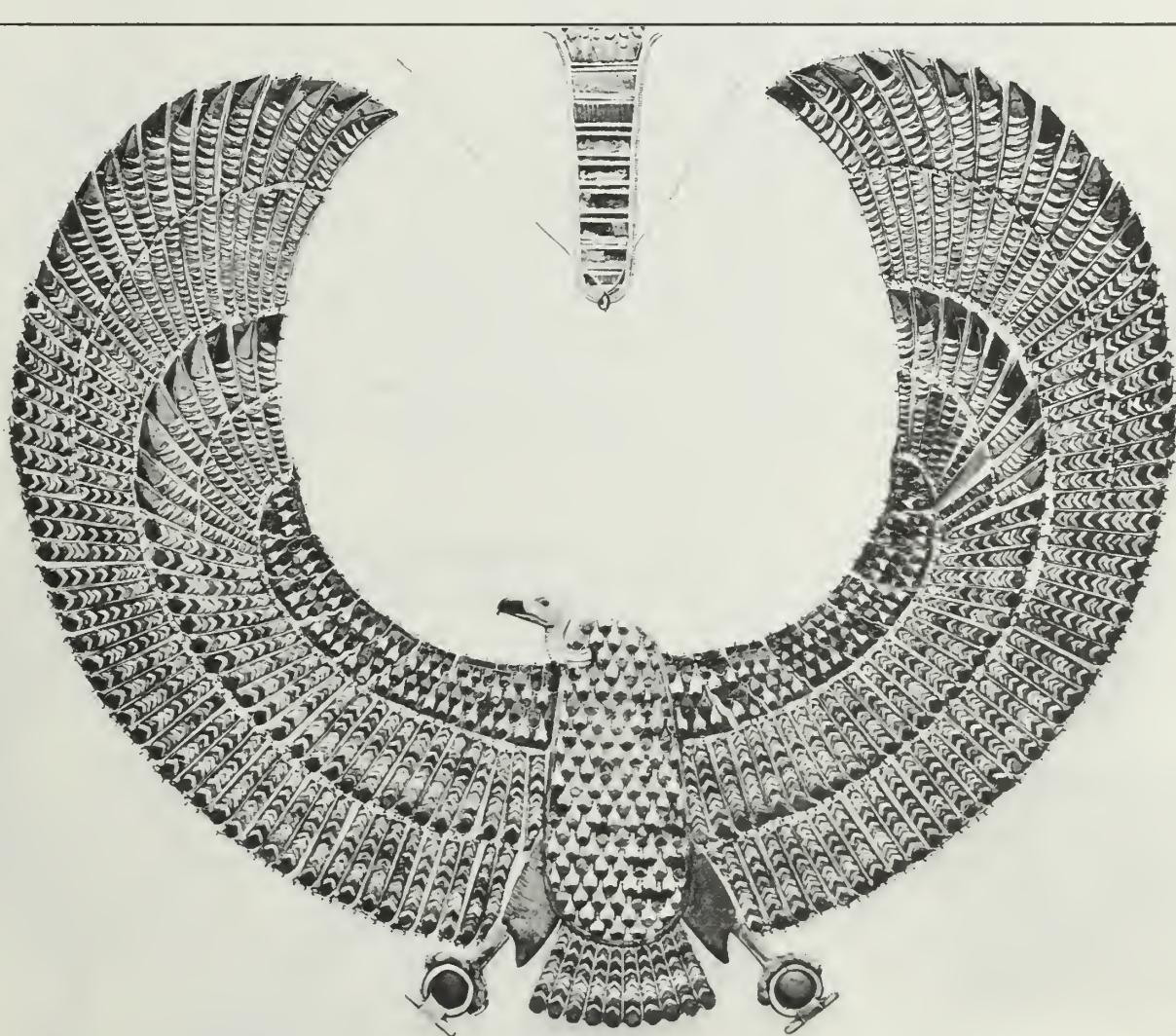
P.O.W.E.R., an acronym for People Organized and Working for Economic Rebirth, is a socio-economic program/strategy seeking to unite the massive buying power of Black Americans (\$204 billion per year). The program, introduced by the minister, will begin in 1986 and will operate

through Johnson Products Co. The plan is to introduce similar products (i.e. toothpaste, mouthwash, deodorant, etc.) into an already strong Black consumer market. The philosophy, "Buy from yourselves." The program will handle manufacturing, research, development and distribution, creating new job opportunities. Another part of the strategy entails setting up a centralized banking system which would handle, among other things, investments and loans to potentially profitable enterprises. This would be an incentive for Blacks to go into business for themselves.

The possibilities for affecting real change in our communities, creating new

opportunities and improving our own status in this country are great. The political ramifications of such a strategy would be a much louder voice in policy making decisions as it relates to the United States, for money is "power." Most significant are the psychological effects upon the mentality of our people which would generate a new sense of respect for ourselves and each other. Without respect, there can be no true liberation.

Minister Louis Farrakhan's visit to Northeastern was sponsored by the N.B.S.A., the Office of Minority Student Affairs and the Nation of Islam.



Keith Motley On Farrakhan's Visit to NU

Northeastern University

360 Huntington Avenue, Boston, Massachusetts 02115

Office of Minority Student Affairs

April 24, 1985

President
National Black Student Association

Dear Michael:

Words cannot describe the emotions and amount of gratitude that I feel for you and the members of the National Black Student Association for all of the effort put into the Minister Louis Farrakhan program and reception. As you all are well aware, Minister Farrakhan is not held in high esteem by some individuals outside of the true Black Community. During his visit to Boston I received several warnings that were intended to make me go into a shell and cancel the program and Minister Farrakhan received several threats on his life. The threats were so intense that his national security did not want him to appear in public at the reception in 266 Ell Center. After learning that the N.B.S.A. was responsible for the reception, he decided that it was well worth the risk.

As for myself, knowing that all of you were there and ready to stand strong in support of Black Integrity, gave me the courage to remain head strong and ignore all of the ignorance.

Again thank you for your support. Let's continue to combine our muscles and our brains in a new direction.

Warm regards,



Keith Motley
Assistant Dean/Director
Minority Student Affairs

FREE SOUTH AFRICA LOGO

The following is an explanation of the logo designed for "Free South Africa Week". Written by Gary Gordon, executive vice president of the National Black Student Association, it tells of the significance of the logo and how it relates to the people of South Africa.

The significance of this logo is to simply illustrate the importance of self-determination and the will to grow. This kind of determination is only natural because every living species must express some latent tendencies, otherwise we become restless.

The fish eye view simply projects the phenomena of self-determination as one cause for change. The eye, an Egyptian symbol, means that the divine intelligence, which reigns supreme, does not interfere with the affairs of man, but expresses a desire (signified by the rays) that all must grow to their full potential; so manifesting his presence among men. Note that the full potential of man cannot be developed by oppression of any kind; whether it be political, economic, spiritual or any combination of them. The concrete slabs in the logo symbolizes the oppression.

The reason for this "unusual" logo is simply to break away from the stereotypic symbols of struggle and to introduce something very creative or to encourage creativity. Even though we see one plant in the struggle, cooperative action is the key, because no man is an island.



Logo for South Africa Week designed by Michael Jones (A.A.M.A.R.P.)

We must raise ourselves to the highest pedestal which can be coined as God consciousness. If this seems impossible then it should be understood to be the ideal state of mind, to put trials and tribulations into their proper perspective.

It is well we note that when a leader is in the struggle and is of service to his people or mankind, there will come a time in his or her

day to day activities, that they must obey the dictates of conscience (the will of God) which is usually a very subtle force emanating from the very core of our beings.

The purpose of this logo, insofar as a cause for an immediate concern, should appear to our reasoning and to find reasons for compassion.

Free South Africa Week took place recently, featuring a variety of films, lectures and music.



A woman runs from a policeman during an outburst of violence last November in a black township near Johannesburg, South Africa. In 1984, more than 150 people were killed and thousands more arrested during protests against apartheid.

STUDENTS MEET WITH UNIVERSITY ON DIVESTITURE

Michelle Kaplan

A group of students met with representatives of the board of trustees to offer alternatives to university investment in companies in South Africa at a closed meeting last Friday.

University President Kenneth G. Ryder indicated that the students, who represented the National Lawyers Guild and the Black American Law Student Association, along with speaker Dr. Marcy Murningham, an institutional investment analyst, may have found a sympathetic ear.

"The issue is how can the university, in the most effective way, influence change in South Africa," said President Ryder, upon leaving the meeting. "I would say that from the nature of the discussion, my guess is that the law school delegates will not be unhappy at what will be recommended because there was tremendous sympathy in the committee for the need to take some kind of moral stand upon this issue."

The issue is apartheid, and Northeastern University's investments in South Africa.

"We are here to try to encourage the trustees to divest all of our investments from South Africa," said Sarah Christensen, a third year law student and a member of the

lawyers guild. According to Christensen, divestment has two major goals. "One is just a statement; it has to do with educating people about what is happening in South Africa, and, a moral statement about not wanting to be a part of, or supporting the apartheid regime. The other important part is that American investment in South Africa is supporting and maintaining a politically repressive regime."

An example of the South African double standard with American companies, who have adopted the Sullivan Principles, is health care. "One Sullivan Principle," said Christensen, "guarantees all employees, black or white, equal health care." Yet, in accordance with the laws of South Africa, health care facilities are separate for whites and blacks.

Dr. Marcy Murningham, president of the social investment services at the Mitchell Investment Management Company, suggested to the board three points. "The core of the divestiture debate," said Dr. Murningham, "is really a redefinition of money and how we relate to money. The use of money as a lever for change."

Dr. Murningham also told the board that

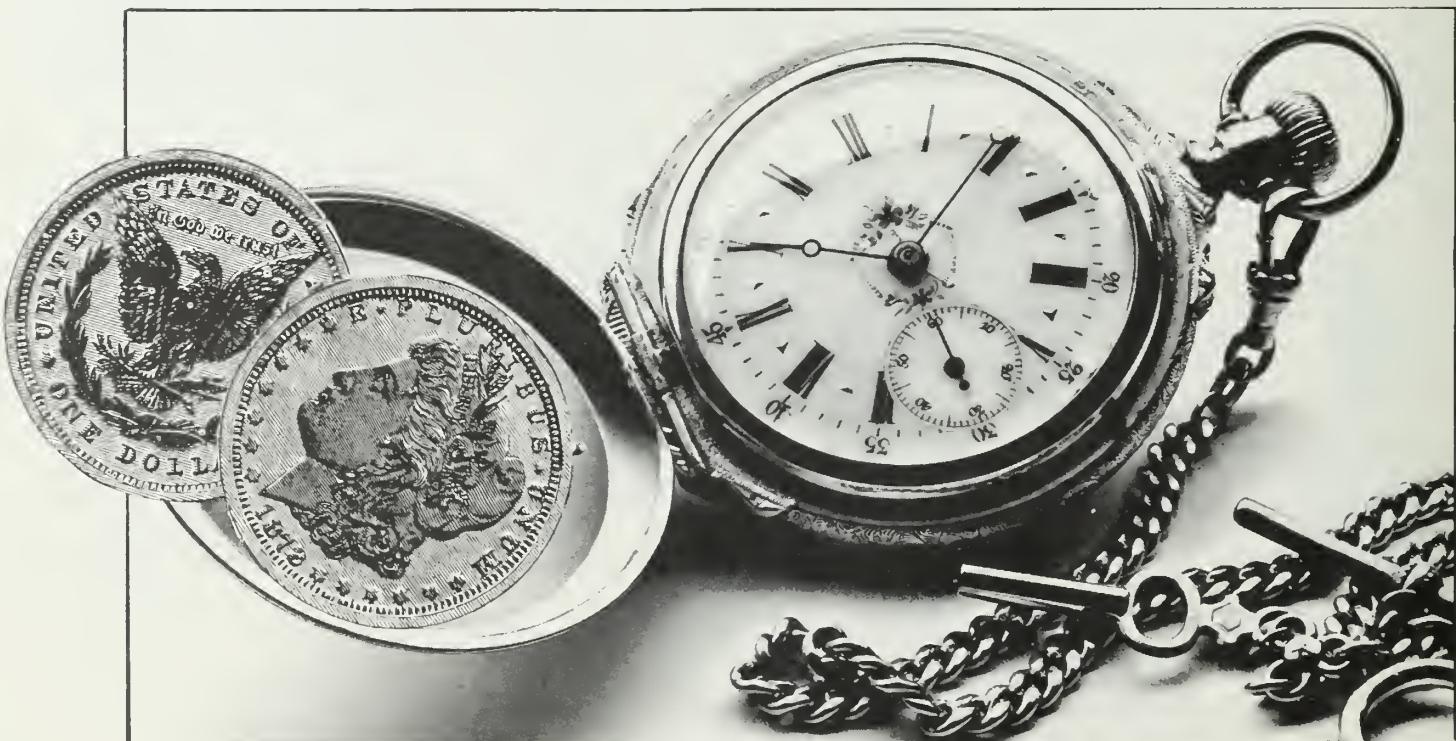
there are ways to divest without losing money, by changing portfolio management. "The earnings performance," said Dr. Murningham, "of companies that are in South Africa is not that great to begin with. There are a lot of investment alternatives around that can make money do double duty, that can promote positive social consequences as well as show good earnings performance."

Although the contents of the investment portfolio have not been disclosed, the lawyers guild has made several requests for it that have not been granted.

"Apparently, it's the policy of the board of trustees not to reveal the contents of the investment portfolio," said Christensen.

According to the President Ryder, the chairman has made an agreement to get back to the lawyer's guild before the June meeting with the board of trustees and tell the students what the board will recommend.

"The committee will recommend some action in this connection at the June meeting of the board," said President Ryder. "Precisely what the position of the committee will be is not yet on the record."



SPEAKERS LABEL SULLIVAN PRINCIPLES A FRAUD

David Kiffer

The Sullivan Principles, a set of guidelines Northeastern University uses to judge investment in corporations doing business in South Africa, are a fraud, a noted South African writer and rights activist told an audience at Northeastern Monday night.

Daniel Kunene, who now lives in the U.S., and Boston TransAfrica leader James Woodard were the first speakers in a weeklong series of lectures, films and cultural events for "Free South Africa Week" at Northeastern.

Kunene said that the Sullivan Principles, a voluntary set of guidelines for U.S. corporations operating in South Africa, are a fraud comparable to the South African system of homelands for some of its black population and a new constitution that gives partial rights to South Africans of Asian and mixed blood ancestry. Kunene said that all three of those "frauds" are intended to maintain the status quo of white supremacy in South Africa while making it appear that the ruling white are moving toward liberalizing the country's strict apartheid, a system of racial segregation.

"What is happening in South Africa is more than a tragedy that you can experience vicariously," he said. "It is one that will not leave you alone. You are a part of it."

Kunene said that the world is currently polarized into groups that support those who benefit from the status quo in South Africa and those that support those who are victims of the status quo.

"We have to winnow and sift through it," he said. "We have to find our own place (in that polarization)."

Kunene said that South Africa's racial problems stem from its past and gave the audience in the Ell center Ballroom a brief South African history, noting that the eventual result of the Boer War between Dutch and English colonists in South Africa was that it solidified white determination to control the native black population and deny its rights in the country.

Kunene also talked about historical precedents for the racial strife that is sweeping the country. He said that violence often happens during funeral processions for blacks slain in confrontations with the police because the government fears the funerals will turn into political rallies. That violence creates a "vicious cycle" because the

shootings cause more funeral processions which spark more shootings.

"The South African authorities are afraid of the political power of the black people when they are alive and they are afraid of the political power of the black people when they are dead," Kunene said, adding that black people are considered useful only when they fulfill the needs of white people in South Africa. He also spoke of the system of passbooks that all black people must have in this country or face arrest.

"The pass is a chain that hangs around the neck and ties the hands and feet of all black people," he said. "A tab is kept on everybody."

Kunene also said that anti-apartheid demonstrations are directed at the whole of apartheid rather than at specific parts of it.

"It is the totality of the situation they are protesting," he said. "It is the apartheid monster they are attacking in whatever guise it raises its head."

He concluded that those who support companies who do business in South Africa are simply fostering, rather than changing, apartheid, but those protesting those

business interests have South Africa's best interests at heart.

"I would urge you to keep doing what you're doing," he said. "The people of South Africa know what you're doing and they appreciate it very much."

Woodard said that the Reagan Administration policies of constructive engagement and quiet diplomacy against apartheid is racism because it maintains the status quo and allows South Africa to become more intransigent against change. Woodard said that U.S. investment of \$15 billion dollars in South Africa adds "another brick in the wall of its very existence."

"The policy of constructive engagement is hypocritical," he said. "It's like someone telling you the sun is shining when it's raining and you can feel yourself getting wet."

Woodard said that U.S. citizens should continue to put pressure on their own government to change its policy toward South Africa and to protest the sale of South African goods in this country to place economic leverage on South Africa to end apartheid.



"We Are The World" Raises Millions For Ethiopia

By Benjamin Brayboy

The hit song "We Are The World" by United Support of Artists (USA) for Africa has generated its first check. In a mid-April article in the Boston Globe it was reported that \$6.5 million has been raised for in order to help the brothers and sisters in Africa who are suffering a most severe case of famine. Worldwide profits have been estimated at \$45 million to \$47 million worldwide due largely to expansion into the selling of other USA for Africa paraphernalia, such as shirts, posters, and

buttons. The largest part of the profit should begin to show in the next three to five months. In addition, some members of the organization are planning a two-week trip to Ethiopia and other drought stricken areas to see how the funds may be best put to use to serve those who desperately need the supplies and services.

For information on how you can get involved, please come to the next NBSA general meeting.

Tribute To Seniors

Lisa Chapman

Some of the cornerstones in our campus leadership are graduating this year. These brothers and sisters have been a positive force, on and off campus, tackling the problems that confront black students and generating solutions for change. Each one of these highly motivated students has their own individual "formula for success", which they developed by actively seeking out guidance and getting involved in activities.



Ron Austin is a Finance major from Philadelphia, Pennsylvania. He has kept the wheels in motion as a member of the NBSA, C.A.P., the Council on University Programs, the Budget Review Committee, the Kuumba Singers and as a Resident Assistant. Ron believes that a lot of self-determination and self-motivation are key in making it through Northeastern. With self-motivation you set goals academically and professionally and determination gives you the incentive to keep going. Ron says, "In a class of 86 people, it is easy to get swallowed up." But, his advice to us is, "Identify your resources. Find someone on the faculty and/or staff to help when there are problems. Get to know your professors and let them know that you do have ability. Another resource, Ron recommends is forming support groups with students in your major.

Ron's view of the Cooperative experience is "Co-op is what you make out of it." He has worked for Continental Forests Industry in Durham, North Carolina and Bank of Boston. He stresses being assertive. "You have to learn to sell yourself. Even if your QPA is below 3.0, you can still get a good job. You have to demonstrate your abilities,

highlighting your activities and an improvement in grades". But Ron says, "It is easier to sell yourself if you have goals and a direction." For Ron, finding his direction developed from talking to upperclassmen, aptitude and preference in coursework, and most importantly, areas where he worked hardest in activities.

Ron "found the best fit" in Finance. After graduation, Ron will attend Wharton School of Business at the University of Philadelphia. His plans for the future are to move into investment consultant banking.

Carol Nixon is an Accounting major from Westfield, New Jersey. She has been a forerunner in the Criminal Justice Forum Committee, N.U.B.U.S.S., NBSA, C.A.P. (Treasurer), the Lecture Committee (Chairman) and last year was awarded "Who's Who of Students in American Universities and Colleges".

Supportive people have always played an important role in Carol's success. "As a freshman, seniors were my best resource". Over the years, inspiration and advice have come from a variety of sources. Most of all, Carol notes, she owes a lot to Michael Jones-Bey and Steve Richards, who she could call in case of an emergency. Staff members Greg King and Dr. Theresa Perry were a positive influence. Professors who supported her "beyond the call of duty" are also among the people she would like to thank. Notably, Professor Robert Hehre made a significant impact on Carol's future. Carol states, "He sat me down in my time of need and told me that I was the key to my people's future."



DOING IT IN STYLE

Coming from a school with 3% blacks, Carol says, "I learned how to bat for myself." The school suffered from blatant racism, yet Carol and a group of her peers were determined to succeed. At Northeastern, Carol's framework for success was to listen to the advice of seniors, make decisions and postpone involvement in activities until she was sure she could handle her academic course load. Carol feels her experiences at Northeastern have added to her growth. She has done Co-op assignments with Fox & Company in Washington, D.C. and on her last Co-op "ran the show", as an Assistant Business Manager with Raytheon Company in Bedford, Massachusetts, when her boss fell sick. Her philosophy, which has shown in her activities on campus, is "Give back what you get. Because of the support I have received, I want to make it easier for the next guy. I want to help them make one less mistake than I made and I hope the people I have helped will do the same. Continuing that flow of information is important.

Carol is proud of the black students here. She states, "We have the baddest black group of students around; that is, those who are concerned. They are beautiful people-hardworking and looking towards the future. For they know that social and economic freedom will help in the long run."

Carol's advice to us is, "Be in charge of your destiny and don't feel you're at the mercy of someone else." Developing a formula for success requires knowing yourself, both your assets and limitations. By seeking out the advice of upperclassmen and what their patterns for success have been, you can develop your own outline and pick your own formula. Carol stresses that you can learn a lot about yourself as an individual by becoming involved in extra curricular activities. Carol emphasises, "Nobody can teach me to be a black woman in the classroom. And there is so much to learn outside of class. I always say, I may happen to be an accountant, but I will always be a black woman. So my advice is — Get involved."

Carol's formula for success is "To develop my world around my assets and abilities." She believes it is important not to go to extremes: either pretending you can

Tribute To Seniors

DOING IT IN STYLE

take on the whole world, or believing that you can't do anything. She says, "I can't take on the whole world, but I can take on a chunk." After graduation, Carol will be working for Gillette in their Account Budget Department. Farther down the road, she plans to pursue a second degree in Finance, with expectations of starting her own business in Real Estate. Along with her stance that we as black people should have our own niche, she is committed to "reaching back" and plans to help her community in some capacity.

Lisa Chapman is a Journalism major from Philadelphia, Pennsylvania. She has been a driving force in Alpha Kappa Alpha Sorority, Inc., NBSA, the Minority Student Affairs Board, the Public Relations Student Society of America, Dance Theatre, the Black Freshman Orientation Committee and acted as Editor for the Onyx for one and a half years. Lisa attributes her success to firm foundations. Support from family, both financial and emotional along with a solid educational background prepared for the adjustment to college life. Lisa attended private school from the fifth grade on and developed discipline and study skills in a rigorous college preparatory program in high school. Discipline comes from recognizing you are here for a purpose. Lisa emphasizes, "No one has money to waste. Have your priorities straight — you are here to get a degree. There is no sense in coming up here to mess up, when you can stay home and do it for free."



Lisa's advice to us is, "Be serious in purpose and be committed to it." She warns us, "Not to get distracted and throw the books down to party and hang out. The quarter system goes by so fast and work piles up." Her formula for success is time management. Evaluate what has to be done and pay attention to deadlines. She reminds us that too many students get comfortable when a professor assigns a project or paper, giving a month to work on it. Using time management you won't wait until the last minute and will budget the time wisely. Lisa also suggests joining professional organizations related to your career goals. She says "Journalism majors should get involved in the Onyx, Business majors should get involved in the N.U.B.U.S.S...this is the way to make contacts and develop professionally." Lisa has worked for the Boston Globe, moving upwardly from transcriber, who received "call-in" stories, to the position of editorial assistant to the Daytime City Editor. Her last Co-op was with the Northeastern Office of Public Information, where she wrote for the Northeastern Edition and The Alumni Magazine. After graduation she plans to pursue a dual degree, getting her Masters in Journalism and Business Administration. Her goal is to become Director of a creative advertising agency, focusing on Media Promotion.

Steve Richards is an Accounting major from East Orange, New Jersey. He has been a prime mover in activities, acting as current President of N.U.B.U.S.S., past President of Kappa Alpha Psi, Treasurer of the Minority Student Affairs Board and Tutor and Peer Counselor. "Being constantly aware and staying on top of things," has added to Steve's success. Awareness is especially important in landing Co-op jobs. "Pay attention to jobs coming up." Steve says, "Students let time pass by and then show up at the Co-op office a week before Finals looking for jobs. By then, all positions are filled. Be early." Steve stands firm on his belief in the necessity of assertiveness. He says emphatically, "Be aggressive. Be assertive. The doors are open a little bit, but you have to force them open the rest of the way."



Steve doesn't stop at just believing, for his record shows that he puts his principles into practice. He's done Co-ops with The Howard Savings Bank in New Jersey, Wicked Limited (a necktie manufacturer), Fox & Company in New York and Wang Computers. After graduation Steve will work for Touche Ross, a CPA firm. His objective is to have his own company producing something. Steve explains, "Black Americans, basically, are a consumer population." He recognizes the need for blacks to project future plans toward economic and social freedom. Steve's long term goals are directed toward that end.



Tony Robinson is a Journalism major from Washington, D.C. He has been a "power pack" in NBSA, Kappa Alpha Psi, the Onyx, NIA, and as General Manager of WRBB, generating the spirit of Unity.

DOING IT IN STYLE

Tribute To Seniors

Involvement in activities has been central in Tony's professional development. "Formal classroom preparation is fine, but I feel I have gained more from experience." Tony says, "Activities help you make contacts with professionals and to learn from hands-on experience." As for Co-ops, Tony describes the situation as "disastrous". Starting off with United Press International as a reporter trainee, he had to decide whether he should stand up for what he believed in or, say nothing and go on "getting lunch and being office gopher." He decided to make a stand. Although he was finally given the opportunity to write, because of his stance, a bad reference limited his opportunities on other Co-ops. From this bad Co-op experience Tony discovered, "Nobody is going to let you do anything; You have to be aggressive." Much later, on a Co-op with the Library of Congress, Tony got "turned on" to technical writing. After graduation, Tony

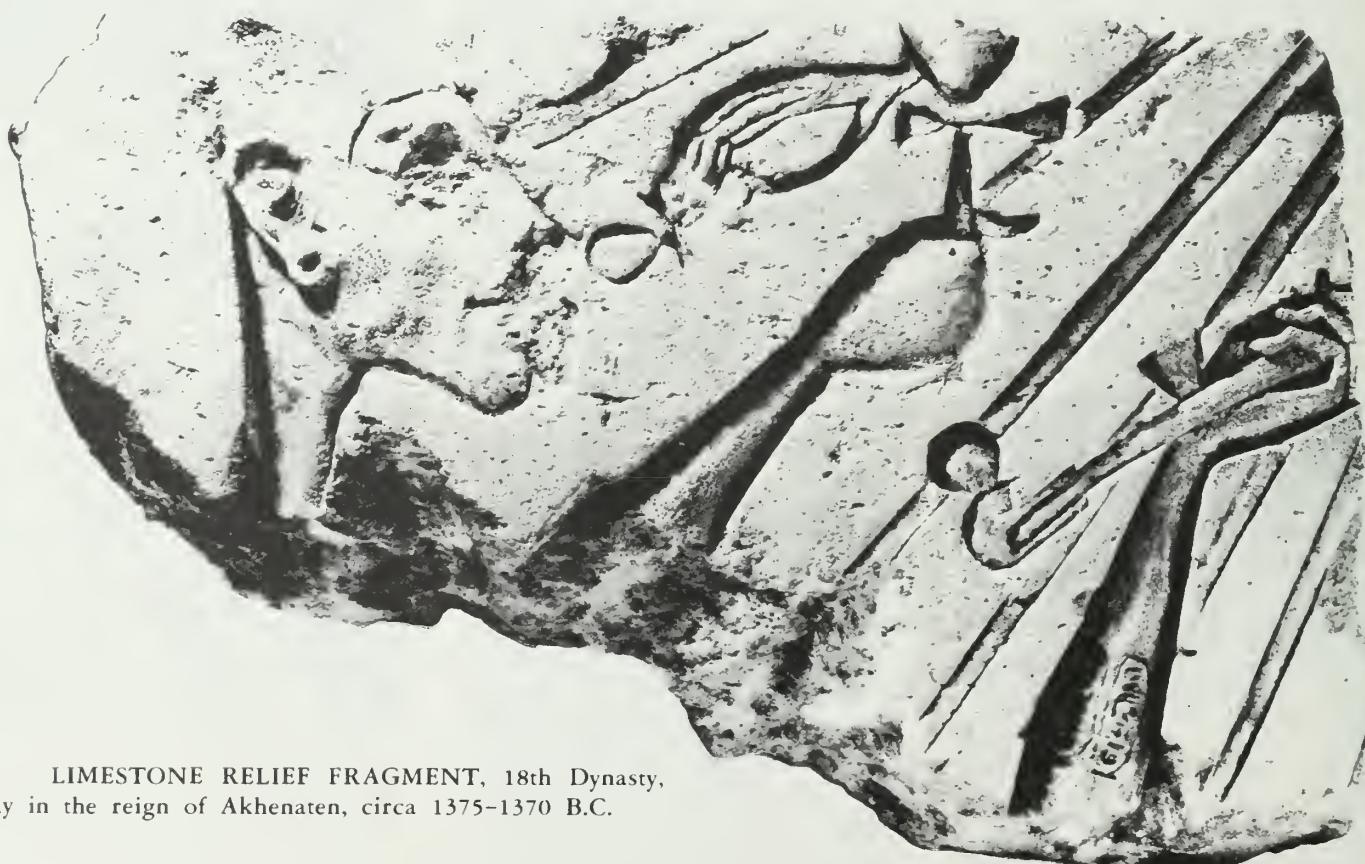
will work for the Harbridge House, management consultants, doing documentation and technical writing.

Tony's advice to us is, "Be true to yourself. When you get into corporate America, you have to maintain your self-respect, virtue and sense of purpose." Tony is also strongly against black people using drugs and alcohol. He says, "I agree with Malcolm X and Gil Noble when they say, Black people must maintain complete and unremitting sobriety. That requires total abstinence from alcohol." It upsets him to have black people taking drugs and drinking alcohol. "You're killing yourself and this should stop."

Addressing the problem of unity on campus Tony says, "It is essential that all black organizations work together, and we are starting to do that. But, not too many people realize the power we have: black

students control the major voice in the community, WRBB. The information we put out reaches people in the community. Information is power. All the organizations must realize its power and utilize it. Communication is the key; the less we know about what others are doing, the more we are powerless."

When asked about his career goals, Tony says, "Regardless of what type of work I am doing, I will work for myself in my own community. It may only be an ice cream truck, but no matter what, it will be my own business." He hopes to eventually open a Public Relations firm catering to the needs of minorities in small business.



LIMESTONE RELIEF FRAGMENT, 18th Dynasty,
early in the reign of Akhenaten, circa 1375-1370 B.C.

LETTERS

Northeastern University

360 Huntington Avenue Boston Massachusetts 02115

Office of the Executive Vice President

May 20, 1985

To The Graduating Class of 1985:

As you leave the University let me take the occasion to wish you well and to state that Northeastern is extremely proud of you and of your achievements.

You have passed a major test. From whatever background - urban, suburban, rich, poor - you have proven you can achieve, that you can face the test, surmount the obstacles, clear the hurdles and win.

Now as you leave, forever the name Northeastern is associated with you and you with it. If you go on to further achievement or for any reason stumble, we will be forever linked. Be proud of your alma mater in the years ahead. I hope you can look back as I can to the opportunities Northeastern provided me. If it were not for Northeastern, I would not have achieved a college education.

It is critical in the years ahead that we build on our first efforts to organize a strong Black Alumni group. By forging this alliance with your alma mater your voice can be heard and you can influence policy that affects those brothers and sisters who will remain at Northeastern and those to come. I urge you to work with the Office of Alumni Relations in becoming an active, involved alumnus.

My very best wishes as you depart. Each of you is a credit to your family, to your friends and to Northeastern University.

Sincerely,

JACK CURRY

John A. Curry
Executive Vice President

JAC:jfcd

Northeastern University

360 Huntington Avenue, Boston, Massachusetts 02115

Office of Minority Student Affairs

May 20, 1985

Dear Class of 1985:

On behalf of the Office of Minority Student Affairs I would like to express my highest praises and congratulations to you on your accomplishment of graduating from Northeastern University. As you are well aware, the subject of attrition prior to graduation is a topic that has received a great deal of discussion during your tenure here at the University. I commend all of you for not becoming a victim of attrition, striving for excellence, and proving that Black students can achieve academically if given the opportunity.

Your efforts must not stop at graduation. As you go out into your various professions, strive to be the best. Become involved in making the youth in your community aware of the opportunities that exist within your profession and in higher education for them. We must begin to make each other aware.

Finally, regardless of your experience here at Northeastern, do not forget your commitment to those students that will still be here in the struggle. Join the Black Alumni Association. A strong Black Alumni Association will mean that you can change the things that you did not like and strengthen those that you did.

Again, Congratulations. Best wishes for a long prosperous, and productive future.

Warm regards,



Keith Motley
Assistant Dean/Director
Minority Student Affairs

A Message to Seniors from Vice President
John D. O'Bryant

I am truly proud of all of you who have persevered over the past four, five or six years in order to qualify for a Northeastern University degree.

After sacrificing many personal things for many years in order to make it to graduation I am certain that some of you are ready to go to work and earn some real money for the first time. On the other hand a number of you are going to continue the personal sacrifice for two or more years in order to earn a graduate, medical or law degree.

Whatever decision you make please keep in mind that you have much to offer with your intelligence, your education and your strength. We need you to be our leaders in the future, we need you to be role models for those young people coming behind you, we need you to be the strength and stability for the development of new family units. We also need your enthusiasm, your interest, your dedication and your love.

Don't be selfish with your talent and ability, utilize it to improve the quality of life not only for yourself but for as many as your influence will permit.

Please don't ever lose sight of who you are and above all don't forget where you came from.

Best wishes and God's blessing for health, strength and success.

Northeastern University

360 Huntington Avenue, Boston, Massachusetts 02115

Affirmative Action Office

To the Graduating Class of 1985:

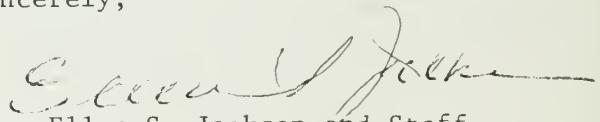
Congratulations on a job well done! You have passed through many trials and tribulations in order to have acquired your degree. Indeed, this is by no means a small accomplishment.

To the many students who are still plodding along, you are living examples that when we dare to dream goals can be and are obtained. One must be, however, committed to the task at hand and know that success comes through determination, perseverance and hard work. We would like to caution you, however, that it is not over yet. There is still work to be done. And as you put this segment of your life behind you, may we remind you not to forget your brothers and sisters. Extend a helping hand where there is a need to do so.

Additionally, we hope your experience at Northeastern was positive. And in our efforts to cultivate awareness to the concepts of affirmative action, you are extended an open invitation to visit our office at any time. We would like to hear from you and know what you are doing.

You have our sincere wishes for success in all your endeavors.

Sincerely,



Ellen S. Jackson
Dean Ellen S. Jackson and Staff
Affirmative Action Office

Northeastern University

360 Huntington Avenue, Boston, Massachusetts 02115

Office of Minority Student Affairs

Congratulations to the Black graduating class of 1985, for a job well done. Take a moment, sit back, put up your feet and reflect. Can you remember September 1980? That was your year. Young, naive and ready to meet the challenge. But what was the challenge? Was it making new friends? Was it becoming a sophomore? Was it pledging that organization you've always admired? Little did you know, the challenge would be survival. Survival emotionally, academically and financially in a predominantly white institution.

You have truly earned your day in the sun. But what about those brothers and sisters less fortunate than you. I'm sure there are many of you who can remember those faces that just faded away over the last five years. You've said "Gee! I wonder what happened to...?"

As a new graduate of Northeastern University, you are probably the best person to ask those questions and many more. Questions such as: Why some of you made it and others didn't? What are some of the services that might have made your stay less difficult? Last but not least, what can we do as Alumni to help insure the success of those left behind?

You are about to join the ranks of the privileged Black Alumni of Northeastern University. Your commitment to the Northeastern University Black Alumni Association is priceless and desperately needed. Alumni can make major contributions toward the future success of Black Students. The association can and will be a viable asset to Northeastern and its Black student population Yes! You can walk away and try to forget your experiences at Northeastern. What possible good would that do for anyone? You have spent a lot of time and money at Northeastern and deserve a place and a voice in its present and future.

The Black Alumni Association needs your help! There is so much that can and needs to be done, and as a strong association we can be productive and effective to change.

We recognize that this new degree may take you to all parts of the country. However, we hope the memories of your success will be left as a helpful tool to others, through active membership in the association.

Please take a moment out of your busy schedule to leave a forwarding address in the Office of Minority Student Affairs, 203 Ell Building, so that we may keep you abreast of upcoming Alumni activities.

Congratulations again! You have won the battle, but the war goes on.

Sincerely,

Ella Robertson
Counselor Minority Student Affairs
President Black Alumni Association

The Status Of African-American Studies At Northeastern

Many of us are concerned about Black student retention. We cannot hope to deal successfully with this problem until we place it in a broader context of low numbers and the quality of life for Black faculty at Northeastern. As role models for Black students, as well as contributors to the intellectual atmosphere of the University, a strong black faculty presence is central to any effort to improve in the area of Black student retention. James Blackwell (*Mainstreaming Outsiders*, 1981) has shown that Black student matriculation is positively correlated with institutions and programs that have black faculty.

The hiring of more Black faculty, however, is not all that needs to be done to deal with Black student retention. A climate of openness towards matters of concern to Black people has to be fostered. It is for this reason that the status of African-American Studies as a Department has to be reaffirmed.

As far back as the turn of the century the argument for establishing a Black Studies curriculum had been articulated by Black scholars such as Anna Julia Cooper and W.E.B. DuBois. In his 1897 essay, *The Conservation of Races*, DuBois pointed out that "No people that laughs at itself, and ridicules itself, and wishes to God it was anything but itself ever wrote its name in history." Both Cooper and DuBois were concerned with the integrity of African-American culture. This same concern is what moved Arthur Schomburg, a New York Puerto Rican, to write his famous essay, "Racial Integrity: A Plea for the Establishment of A Chair of Negro History in our Schools and Colleges." (1913) And When Carter G. Woodson (1925) sought to promote Black History Week, it was because he believed there was a need to combat the "miseducation" which has been so prominent in American education. To the extent that Black studies lacks integrity at Northeastern, so will Black faculty and Black students.

Many times, opponents of Black studies raise the question, "Why do we need an African-American Studies Department?" The point of this question is to demand a justification. But this demand is misguided. Black studies is well beyond the stage of addressing the question of

legitimacy. Indeed, the reverse of this question is now in order. Since the advent of Black studies in 1968, it has been increasingly difficult for intellectuals to overlook the Black influence within their domains of inquiry. We are now at a stage where the legitimacy of a curriculum that excludes the consideration of the Black experience stands in need of a justification. The real issue has come to be revealed as a matter of intellectual honesty. In 1985, many students find it difficult to understand how there can be any "legitimate" study of only Europeans (males, at that), and European ideas, without ever considering what non-Europeans may have thought. They have begun to question the "legitimacy" of a curriculum that requires them to read Ben Franklin's *Autobiography* and excludes Frederick Douglass's. (In the 19th century, Douglass' *Autobiography* outsold books written by Hawthorne and Melville.)

There is no reason to suppose that Black students at Northeastern cannot recognize racism at the institutional level. They understand that Black faculty at Northeastern are constantly judged on the basis of how well they relate to white students, but neither white nor Black faculty are ever judged on the basis of how well they relate to Black students. One day a student in my course on African-Americans in Mass Media came to me deeply upset about the fact that her Journalism instructor had flatly told her class that until very recently there were no Black newspapers. This was more than insulting to a student who had studied history and knows the significance of *Freedom's Journal* and *David Walker's Appeal*. Cultural bias is sometimes quite destructive. Black students are de-motivated when they experience the systematic exclusion of Black culture from the curriculum. By leaving Northeastern in large numbers, they are only reacting in a natural way to an unhealthy situation, viz., the domination of intellectual discourse by whites.

An African-American Studies Department is needed at Northeastern for many reasons. So far, I have emphasised the sense in which it functions to maintain the cultural integrity of Black people. I should also mention that courses in Black studies provide students with many of the same skills that are

provided by courses in other disciplines, viz., critical thinking, clear communication, competence in expository writing, a broad knowledge of human civilization and familiarity with great writers and thinkers. Students are not only prepared for other academic pursuits, but are also prepared for employment. The Black professional entering a highly competitive marketplace will have to display self-confidence, assertiveness and a high level of motivation, in addition to having certain academic skills. While the University is concerned about retaining Black students, this can only be a minimum goal from the Black faculty standpoint. We believe that a truly vibrant African-American Studies Department will produce Black students who flourish at Northeastern, as well as in the marketplace.

As a final comment about the status of the African-American Studies Department, I wish to point out that there is no longer any reason to suppose that having a strong department is a financial burden for the University. On the contrary, the general economic welfare of the University could be improved by strengthening the department. Black scholars devote themselves to topics that have a great deal of relevance to public policy. With sufficient encouragement, the African-American Studies faculty can begin to attract to Northeastern some of the abundant public policy research funding.

However, in order to begin moving in this direction some of our top administrators must take a pro-active stand and urge the immediate authorization of the Chair position. They should also seek to fulfill Dean Astro's recent commitment to having a department staffed by five full-time members. Need we be reminded that as goes the African-American Studies Department so goes the Black student population at Northeastern?

Dr. Carol Carter Focuses On Excellence At The Institute

Carol J. Carter, ED.D. Associate Director/Assistant Dean

When Michael Jones-Bey asked me to prepare an introductory statement about myself for *The Onyx*, my initial response was to respond to the most popular question people asked me: "How do you like it here at Northeastern?" My reply more often than not was, "I have been so busy that I really have not had an opportunity to assess it yet." As I reflect on the past three months, I must say, I enjoy my work.

I'm especially pleased to be working with the staff at the Institute to create an administrative structure that focuses on the concept of excellence as the standard of evaluation. We are striving to obtain excellence in all facets of the African-American Institute — personnel, program functions as well as administrative operations.

On a more personal note, I am an avid sports enthusiast, particularly, football. Having been reared in Canton, Ohio, the home of the National Football Hall of Fame, it is almost natural for me to appreciate the sport. In many ways, I see similarities between everyday life and sports. In order to win in life and at sports, certain characteristics must remain constant, namely: maintaining a positive attitude, setting goals with strategies to achieve them and making difficult choices and living with the consequences of decisions.

"Team work" is a major ingredient in establishing a successful team, unit, organization or community. In that context we all have significant roles or functions that impact the general welfare of the whole. If responsibilities are not carried out, everyone is affected. As part of the team at the Institute, I feel that I bring a wealth of educational administrative experience. My primary goal will be to provide administrative oversight for academic services through Project Ujima and Counseling Services.

I have varied professional interests which include: the professional development for women of color, new student populations in higher education and educational research and evaluation. Last, but not least, I have interests that are unrelated to my professional educational background. I enjoy aerobics, sewing and listening to music, ranging from the classics to gospel.

I am in Room 201 at the Institute. Stop by and introduce yourself to me!

AFRICAN-AMERICAN INSTITUTE IMPLEMENTS STRATEGY

Dr. John Norman had optimism about the success of the African-American Institute when he became chairman nine months ago.

He has used this time to evaluate various aspects of the Institute and University and to get to know "what is and why it is" regarding programs and services to combat the extremely high Black student attrition rate. A stronger optimism has emerged out of this evaluation period, as well as his new motto for the Institute — "Do things sooner, not faster."

Norman said that he has not come up with a "quick fix" for attrition. "Nothing can be completely turned around in a year," he said. However, he has taken positive steps to effectively address this issue.

A major step that Norman has taken is to build a planning team for the Institute. This team consists of an Associate Director, Coordinator of Academic, Cultural and Social Activities, Coordinator of Counseling Services, and Coordinator of Project Ujima.

Dr. Carol Carter is the new Associate Director. "She brings 15 years of experience in higher education to the Institute," Norman said. Carter will oversee Project Ujima and all counseling and tutorial services.

Greg King is Coordinator of Academic, Cultural and Social Activities. King comes to the Institute from the student activities office. "Greg has experience and knowledge about the University and the student activities environment," Norman said. "Both Greg and Dr. Carter will help relieve some of the administrative pressure."

Sidney Holloway will join the staff as Coordinator of Counseling Services. Holloway is completing a doctorate in psychology at Boston College. He will design, implement and evaluate a counseling program for Ujima and non-Ujima students, Norman said. He will also supervise all counseling services, including the Peer Counseling Program.

Steven Taylor of Canisius College will join the staff as Coordinator of Project Ujima. Norman said Taylor will be working closely with the Registrar's Office, the Office of Minority Student Affairs and Admissions. Taylor will monitor Project Ujima students throughout their tenure at Northeastern, not just their first year.

Norman is also writing a job description for a Coordinator of Reading and Study Skills, to design a curriculum for and teach the reading and study skills class required of

all Project Ujima students. This coordinator will also be a link between the Institute and the Basic College, especially the College of Arts and Sciences, which has the largest number of Black students.

The new position will fill an open staff position created when Henry Fields, an administrative assistant, left the University. Norman said the Institute conducted a search to fill the position, but could not find a suitable person. (The administrative assistant was responsible for all budgetary matters). According to Norman, the Institute has a computer which will be programmed to handle budgetary matters. "We want to reduce administration and increase direct services to students," Norman said.

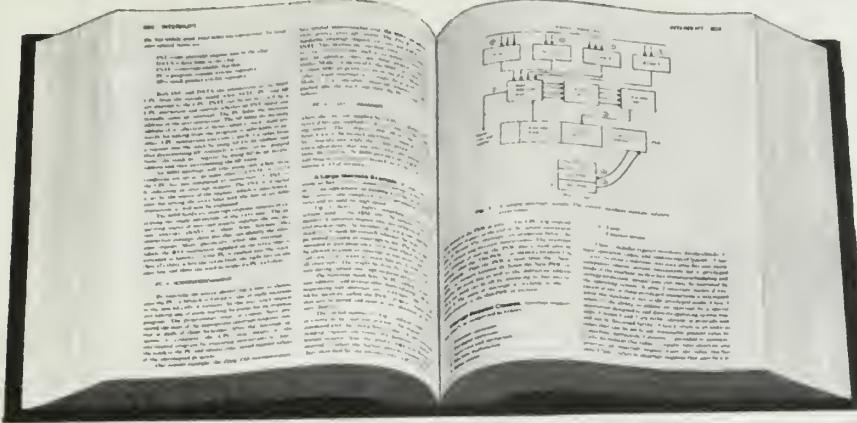
In the coming year, the Institute will be more on top of things, programs will be more quickly implemented and tutorial and counseling services will be expanded, Norman said. He also wants to establish an African American Institute Student Advisory Board. "We want to create a formal mechanism by which student input can be incorporated into the planning of Institute programs," Norman said. "Students have a lot to look forward to."



AARON DOUGLAS. *Aspects of Negro Life* (panel 3, "The Idyll of the Deep South"). 1934.

WEALTH

David G. Carpenter



AFRICAN-AMERICAN INSTITUTE

LIBRARY BOOKLIST

In the daily struggle to maintain excellence in our studies at Northeastern, we must also strive to maintain a balance of excellence in ourselves. As Black students, we have a special responsibility to ourselves and to each other to keep abreast of the issues and problems confronting black people. Part of that responsibility is reading. The history and diversity of Black culture not only connect us with who we are, but show us much strength and provide a base on which to stand proud.

The library at the African-American Institute houses, along with a knowledgeable and dedicated staff, many books, newspapers, magazines and reference materials which can provide us with a wealth of knowledge, most of which cannot be learned anywhere else on campus. If we are to assert ourselves correctly, Northeastern University will provide us with a marketable profession or a base for one. However, great monetary wealth, whether or not we seek it, is only a means by which to carry out those goals established by, among other things, a wealth of knowledge. Seek peace and unity in your lives sisters and brothers and remember you owe it to yourselves to make sure you leave Northeastern with an "Education that works."

These are among a few of the books recommended by the African-American Institute Library:

The Autobiography of Malcolm X

captures the anger, struggle, hope and belief of Black Americans. His story depicts the political, social, moral and spiritual plight of his people and was a spark which helped to ignite the Black Power Movement of the 1960's.

1980 Ballantine Books

The Crucible of Race

by Joel Williamson is a reinterpretation of American race relations. Williamson analyses the switch in the power base from slave labor to exclusive "communities of whiteness".

1984 Random House

Brothers and Keepers

by John Edgar Whiteman is an account of the author's life. The book discusses the difference between Wideman's life and that of his brother who finds himself locked behind prison walls.

1984 Holt, Rinehart and Winston

The Destruction of Black Civilization

by Chancellor Williams reveals actual accounts of great Black ancestors and their gradual ruin through oppression, displacement and enslavement. Williams begins his discussion from the year 4500 B.C.

1976 Third World Press

The Pedagogy of the Oppressed

by Paulo Friere is an examination of the process that must take place before oppressed people can gain control over their own destinies.

1981 The Continuum Publishing Corporation

Philosophy and Opinions of Marcus Garvey

is a collection of speeches and articles delivered and written by Garvey. Most of this work focuses on his struggle to build an independent African nation and economic sovereignty in the Black community.

1969 Antheneum

They Came Before Columbus

by Ivan Van Sertima documents the early travel of Africans to the "Americas" centuries before Columbus' discovery.

1976 Random House

Praisesong for the Widow

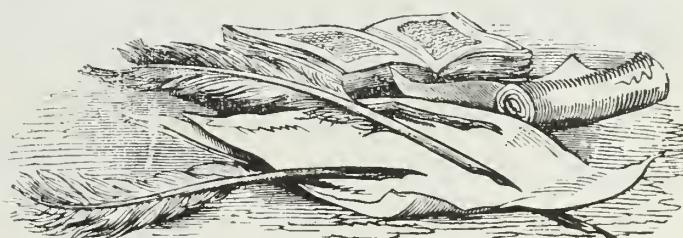
Paule Marshall's work is an accurate depiction of the need to find inner peace when one loses a sense of self-identity. It tells the experience of a Black bourgeoisie woman who finds spiritual and cultural rebirth in her sourly forgotten heritage.

1983 G.B. Putnam's Sons

Harlem Heyday

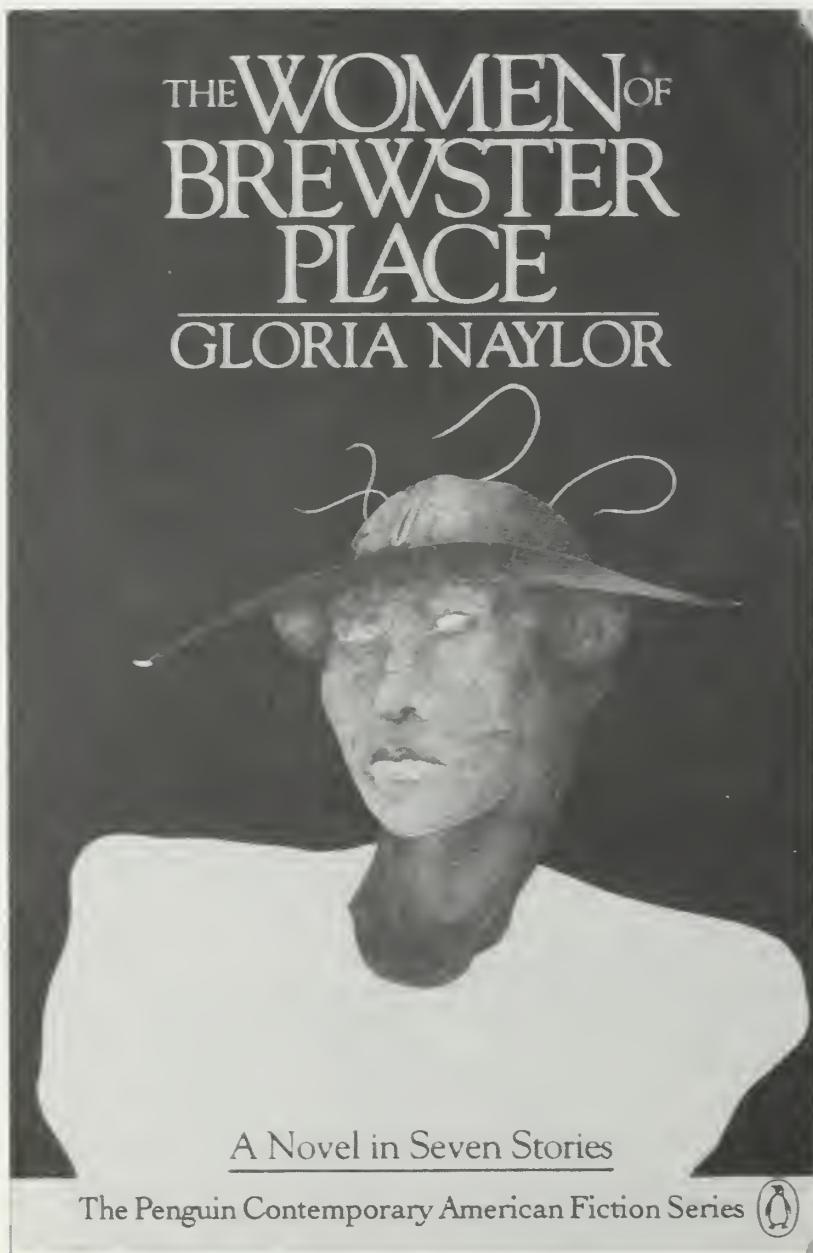
The recent re-opening of Harlem's Apollo Theater is a landmark event in Black Entertainment. Jack Schiffman's book gives historical insight to the exhilarating lifestyle of the "Uptown" theaters during the mid-1930's through the 1970's where many big Black entertainers made their first appearances.

1984 Prometheus Books



Gloria Naylor's

The Women Of Brewster Place



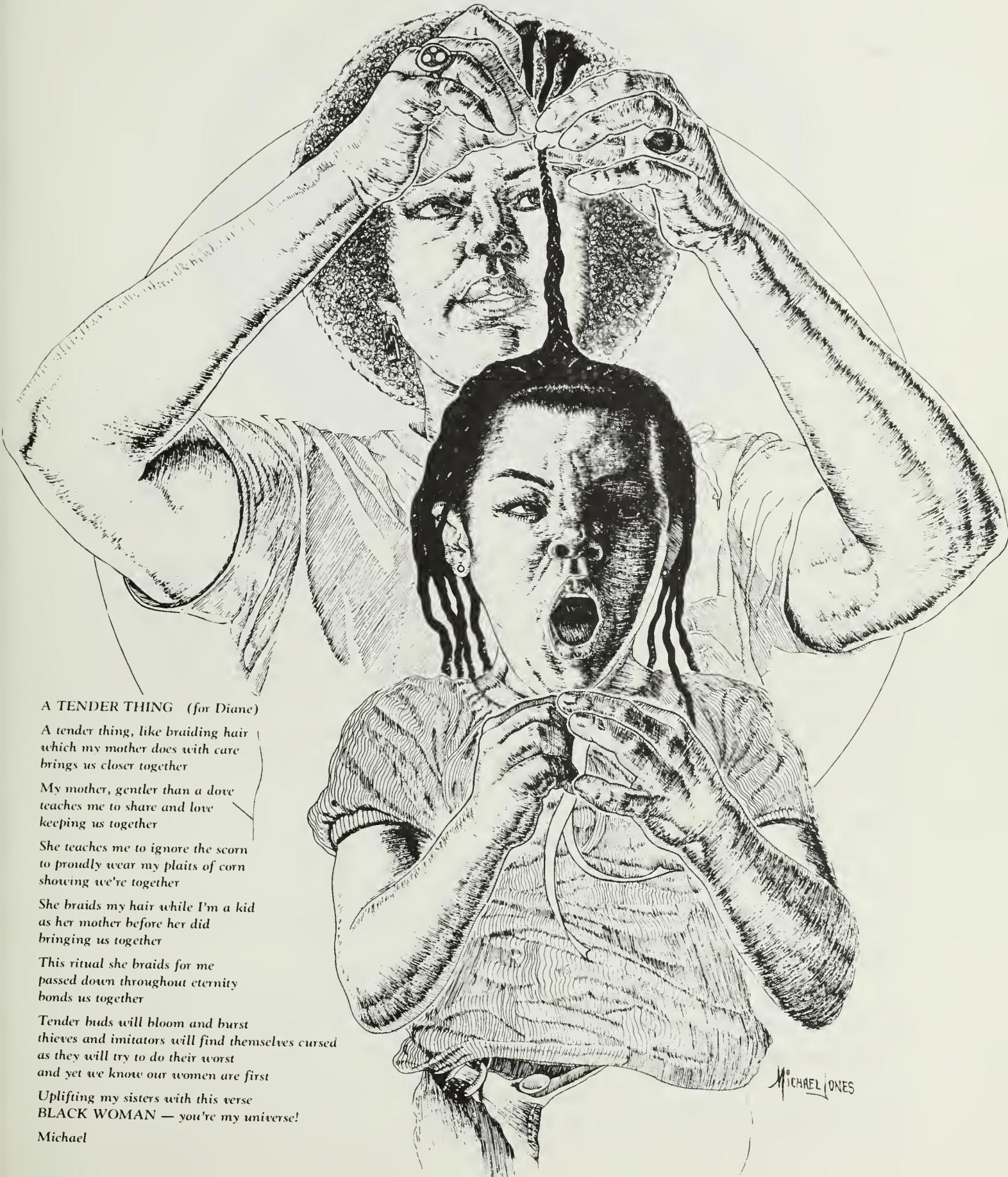
BOOK REVIEW

By Kellye J. Davis

It comes a time for readers to rejoice, when a gifted writer with extraordinary sensitivity and eloquence makes a presence in the Black idiom. Gloria Naylor is that kind of writer. A native New Yorker and graduate of Brooklyn College, Ms. Naylor is without a doubt one of America's newest and most prominent writers to hit the literary scene. Without hesitation, she can be counted in among our own talented and finest Black female writers like Toni Morrison, Alice Walker and Ntozake Shange.

Her literary voice is sound and piercing, her eloquent style tailored and imaginative. She lays her talented ground-work study in her first awarded novel "The Women of Brewster Place", which deals with the lives of seven Black women living in the backdrops of one of America's festered and agonizing ghettos. Engraved in the pages are each woman's story of survival, desperation and hope. Naylor creates a feeling of familiarity and a feeling of home in her characters. "The Women of Brewster Place" live within our souls waiting to be released when called upon. Many praises go to these Black women who learn to survive in an environment enclosed with apathy. Yet, they stand beautifully strong and sustained, like our mothers and sisters have done since the beginning of time.

"Women of Brewster Place", we salute you for reminding us of our inner selves. Gloria Naylor, we salute you for making "The Women of Brewster Place" real like the SOUL.



A TENDER THING (for Diane)

A tender thing, like braiding hair
which my mother does with care
brings us closer together

My mother, gentler than a dove
teaches me to share and love
keeping us together

She teaches me to ignore the scorn
to proudly wear my plaits of corn
showing we're together

She braids my hair while I'm a kid
as her mother before her did
bringing us together

This ritual she braids for me
passed down throughout eternity
bonds us together

Tender buds will bloom and burst
thieves and imitators will find themselves cursed
as they will try to do their worst
and yet we know our women are first

Uplifting my sisters with this verse
BLACK WOMAN — you're my universe!

Michael

Michael Jones

MEDITATIONS

Divine love melts situations that seem impossible.

Divine love is doing its perfect work in and through me now.

Divine love brings into my life the right people who can help me and make me happy, and whom I can make happy. Those people who are not for my highest good now fade out of my life, and find their good elsewhere. I walk in the charmed circle of God's love, and I am divinely irresistible to my greatest good now.

All my ways are pleasant ways and all my paths are peace — and in quietness and confidence be my strength.

From the point of light within the mind of God, let light stream forth into the minds of men. Light, Light, descend on earth.

From the point of Love within the heart of God, let Love stream forth into the hearts of men. Let God return to earth.

From the center where the will of God is known, let Purpose guide the little wills of men — the Purpose which the masters know and serve.

From the center which we call the race of men, let the plan of Love and Light work out, and may it seal the door where evil dwells. Let Love, Light and Power restore the plan on earth, so let it be and help us to do our parts.

Give me conscious contact with my Higher Self so that I may wisely obey and better contact the service.

God is love.

God loves you, God is guiding you, God is showing you the way.
God loves me, God is guiding me, God is showing me the way.

I clothe myself in a robe of light, composed of the Love, Power and Wisdom of God, not only for my protection, but for all who see it or come in contact with it will be drawn to God and be healed.

I forgive you and release you.

I fully and freely forgive anyone and anything that needs forgiveness in my past or present.

I praise you as the perfect creation of Divine Bounty Now.
I praise you as the perfect creation of Divine Love Now.

I behold you with the eyes of love, and I glory in your perfection.

I thank thee Father for unlimited increase in mind, money and affairs.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight O God my rock and redeemer.

My life, My health, My prosperity, My happiness, My success, My good cannot be limited. I am unfettered and unbound.

There is nothing to oppose my good. All obstacles and barriers to the supremacy of spirit are now dissolved, in the name of God.

O Lord of Life and Love, reveal thy self to me, open my mind to the Truth that is for me, Thy servant am I. Grant me thy healing grace I pray, and as I go about my work this day give me the power to know and do thy will. And thru thy presence at my side, heal and comfort those for whom I pray and those I contact.



THE KISS

You kissed me! My head dropped low on your breast
With a feeling of shelter and infinite rest,

While the holy emotions my tongue dared not speak,
Flashed up as in flame, from my heart to my cheek;

Your arms held me fast; Oh! your arms were so bold—
Heart beat against heart beat in their passionate fold.

Your glances seemed drawing my soul through mine eyes,
As the sun draws the mist from the sea to the skies.

Your lips clung to mine till I prayed in my bliss
They might never unclasp from the raptuous kiss.

Wesley Kealoha Mayo Jr.

WITHIN

Searching, Searching why such plunder;
Tantalizing or even pondering into the world of wonder.

Our mind creates smoke screens, fogs the vision;
Causes uncertainty and fatuous decisions.

But the soul if found holds clarity to problems we do not see,
Perhaps with the understanding of self there will be a chance for tranquility.

Wesley Kealoha Mayo Jr.



TO AN AFRICAN PRINCE

Endless facets of your unique spirit is a fascinating mystery to me. I want so much at times to be within you; to be an extension of the light force within.

I call your presence in my life a blessing, a blessing from my many sacred angels that watch over me.

You are sent — Yes, indeed Michael you are my prize light at the beginning of my anew initiation.

The laws of nature; the laws of the law have brought about a balance between us. Many times I sense a profound presence of *deja-vu* while in your presence. I believe that our coming together is the reunion of two old souls from another life in time/phase in place. If this is the case, let this reunion between us reflect in the love we share; for who knows— we may continue to meet again and again in our Eternal paths.

AFRICAN PRINCESS

TO AN AFRICAN PRINCESS
SOON TO BE QUEEN,
NOW THAT YOU'RE BACK
I NO LONGER HAVE TO DREAM.

YOUR NEW FOUND ANCIENT WISDOM
WILL GIVE YOU THE KEY.

SO TAKE THIS KEY
IF YOU PLEASE...
THEN YOU CAN SOLVE
DEEP MYSTERIES.

FIRST YOU MUST START
WITH THE MYSTERY OF SELF;
SOLVE THIS ONE
AND YOU'LL HAVE REAL WEALTH.

WITH THE REALIZATION OF THE LOVE
GREATNESS AND UNDERSTANDING
INSIDE OF YOU
MADE POSSIBLE THROUGH
...THE CREATOR;

THE POSSIBILITIES OF ACHIEVING
GREATNESS AND GENUINE HAPPINESS
WILL BECOME SELF EVIDENT
AS YOUR PURPOSE IN LIFE IS MADE CLEAR.

TO AN AFRICAN PRINCESS
SOON TO BE QUEEN,
NOW THAT YOU'RE BACK
I NO LONGER HAVE TO DREAM.

WELCOME BACK FROM OUR ANCESTORS HOMELAND,
FOR YOU...
THERE'S ENDLESS LOVE FROM THIS ORIGINAL MAN.



BLACK MAN

The evidence of anthropology now suggests that I, the black man, am the original man, the first man to walk this vast imponderable earth. I, the black man, am an African, the exotic quintessence of a universal blackness. I have lost by force my land, my language, in a sense, my life. I will seize it back, so help me.

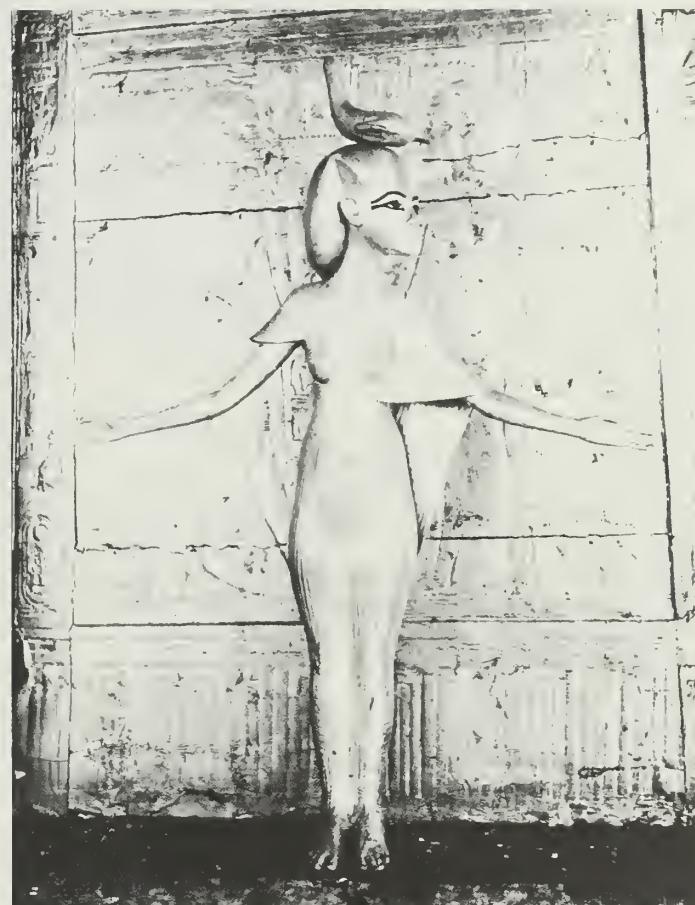
Toward that end, if necessary, I will crush the corners of the earth, and this world will surely tremble, until I, the black man, the first and original man, can arm in arm with my woman, erect among the peoples of the universe a new society, humane to its cultural core, out of which at long last will emerge, as night moves into day, the first truly human being that the world has ever known.

Nathan Hare

BLACK WOMAN

I
am a black woman
tall as a cypress
strong
beyond all definition still
defying place
and time
and circumstances
assailed
impervious
indestructible
look
on me and be
renewed

Mari Evans



IT IS TIME TO COME TOGETHER!!!

BLACK WOMAN

Black queen of beauty, thou hast given color to the world;
Among other women thou art royal and the fairest;
Like the brightest of jewels in the regal diadem
Shin'st thou, Goddess of Africa, Nature's purest emblem!

Black men worship at thy virginal shrine of truest love,
Beacuse in thine eyes are virtue's steady and holy mark,
As we see in no other, clothed in silk or fine linen,
From ancient Venus, the Goddess, to mythical Helen.

When Africa stood at the head of the elder nations,
The Gods used to travel from foreign lands to look at thee;
On couch of costly Eastern materials, all perfumed,
Reclined thee, as in thy path flow'rs, were strewn —
sweetest that bloomed.

Thy transcendent marvelous beauty made the whole world mad,
Bringing Solomon to tears as he viewed thy comeliness;
Anthony and the elder Caesars wept at thy royal feet,
preferring death than to leave thy presence, their foes
to meet,

You, in all ages, have attracted the adoring world,
And caused many a bloody banner to be unfurled,
You have sat upon exalted and lofty eminence,
To see a world fight in your ancient African defense.

Today you have been dethroned, through the weakness of your men,
While, in frenzy, those who of yore craved your smiles
and your hand —

Have insulted your pride and now attack your good virtue.

Because of disunion you became mother of the world,
Giving tinge of robust color to five continents,
Making a greater world of millions, of colored races,
Whose claim to beauty is reflected through our black faces.

From the handsome Indian to the European brunette,
There is a claim for that credit of their sunny beauty
That no one can e'er take from thee, O Queen of all women,
Who have borne trials and troubles of racial burden.

Once more we shall in Africa, fight and conquer for you,
Restoring the pearly crown that proud Queen Sheba did wear;
Yea, it may mean blood, it may mean death; but we shall fight,
Bearing our banners to vict'ry men of Africa's might.

Superior Angels look like you in Heaven above,
For thou art fairest, queen of the seasons, queen of our love:
No condition shall make us ever in life desert thee,
Sweet Goddess of the ever green land and placid blue sea.





WINNIE MANDELLA

She is the richness of gold, stimulated
by dedication to her husband and people, the strong
dutiful drive that innately predominates her.

Through watchful eye, I see the rich
glory God has bestowed upon this golden black
woman.

What an intense dedication for the
restoration of her black man's land.

The strength of her spine is the strength
of her love, as a glistening of light reflects
off the mirror Nelson Mandella reflects off his wife.
As Winnie said, "The back man today will fight
to the last drop of blood for his honor, for his
liberation, for his pride."

Long live (Black) South Africa, death to apartheid

Sonya Jones

South Africans Need Black American Support

The chilling screams for freedom coming from the black men, women and children of South Africa should be heard around the world, but they are not. Least of all by black students of today, who barely remember the history of their forefathers.

We are linked to all Africans of color by ancestral chains. Yet we know or care little of their oppressed condition today. The oppression of the colonized blacks must be studied and, if at all possible, aided in whatever way necessary for their ultimate liberation from white racist apartheid rule.

You may feel that the problems of a black child on another continent should be of no concern to you. However, as an oppressed people here in the United States, we must be concerned for all who suffer the brutality of ignorance and oppression. Since 1943, with the inception of the African National Congress (ANC), and the subsequent formation of the Pan African Congress of Azania (South Africa), our Brothers and Sisters in South Africa have been fighting white minority rule with armed struggle.

The liberation process is slow, but as the events of this summer indicate, the day for black freedom in South Africa is soon to come. With increased demonstrations, protesting the continued racial segregation tactics, black South Africans know that someday they will win their struggle.

As United Nations Representative Ahmed Gora Ebrahim of the Pan African Congress says, "We do not believe that they (the South African Government) will dissolve their power voluntarily. At the same time, we do not appeal to them to do that. I think we must cut the line very clear. They wield the power now, and we are the people fighting for the power. Now, we must devise the correct strategy with which to wrest political power, economic power, military power and most importantly, the land in that country from the racist colonialist. This is the essence of our struggle."

And the struggle continues against the most technologically advanced regime on the African continent. Aided by the help of the U.S. and Israeli governments as well as business interests in the U.S., South Africa has armed itself to the hilt with nuclear and other sophisticated weapons to help continue to oppress black South Africans and other surrounding countries that pose a threat to the racist rule there.

Said Ebrahim, "As far as the process of armed struggle is concerned, we have two advantages: 1) the racists in South Africa if you look at it are agents of international imperialism in our country. The exploitation that goes on, goes on for the multinational corporations outside. Under the Reagan Administration, the United States has increased its investment in our country from \$2.6 billion to \$14.3 billion. And the statistics indicate profit return in apartheid South Africa are the highest in the world, with a margin of profit from 13 to 22 percent in our country. This can only come from the naked exploitation and super exploitation of our people."

Right here in Massachusetts (a state which has passed a divestiture bill) many institutions and businesses continue to reap profits from the exploitation of black workers in South Africa. For instance, Harvard University recently rejected the recommendations of its own advisory panel and decided **not** to sell its stock in companies doing business in South Africa.

According to a *Boston Globe* article, as of June, Harvard had \$309 million invested in 67 companies with some operation in South Africa. The total endowment of Harvard, a major institutional investor, exceeds \$2 billion. Surely, with this kind of money Harvard could easily afford to divest its money and put it to use elsewhere. But Harvard is only doing what all other businesses in South Africa are doing, investing money with the greatest chance for profit and the least amount of cost. All at the expense of black South Africans who have no role in the political, economic or social structure of that country.

As the freedom fighters in South Africa organize workers, students, and even children, they must also receive support from black Americans who sympathize with their plight. Unlike the slaves who were brought to America for exploitation, there was and is no "freedom" as we, children of former slaves are led to believe exists.

The black men, women and children of South Africa who are fighting the monster that only constitutes five percent of the population in that country are being killed every day. If not literally, then surely, very slowly from the constant weight of racist oppression.

This is all to point out the fact that as we aspire to "make it" in the world of work, there are people who must work every single minute for their very lives. I recently found myself in a situation where I had to choose between my job for a printer and heeding the call of my Brothers and Sisters toiling under apartheid.

I was assigned to work on a book which was to be shipped to a South African publisher. When I learned of the job's destination and who it was for, I informed my superior that I would not do it for the moral implications that I felt. Being the only black in the office, and one of two in the entire company, it would be an understatement for me to say that I feared for my job as I watched the wave of disbelieving shock in the faces of my co-workers, as word of my "mini-rebellion" made its way around the office.

I was called into the vice president's office. He wanted to know if I wanted to start dictating company policy. I told him that if I did, we would not deal with any company from South Africa or ones that had investments there.

I wasn't fired, but I took a stand. And yes, I was afraid, I mean really afraid. Afraid of losing my job, the respect of my co-workers, who in fact just couldn't understand why I had to make such a big fuss about such a little thing, and myself.

To be honest, it was the first time I was put in a situation like that, but it felt damn good afterward to be able to say, "I said no!" But this individual act did nothing to help anything. How many of us are trying to get out of school only to take a job with a company doing business in South Africa? If enough of us stood up and demanded that these companies close shop in South Africa, the apartheid government would crumble like dust blowing in the wind.

Just as we wish to leave behind the nightmare called slavery and all of its long lasting ramifications, so do our Brothers and Sisters in South Africa wish to end their oppression. Black students as well as blacks in general should take off the "Walkman", and turn off the "box" and listen—listen for the crying rhythm and chilling screams for freedom from our cousins. When you finally hear, will you care?

No more business excuses for S. Africa

The debate over American companies' role in South Africa has brought new attention to an old problem: institutionalized racism.

Almost 10 years ago, while a law student at Oxford University, I debated a white South African classmate over the issue of apartheid. He too claimed to be against apartheid; however, he was not in agreement with my view that one way to deal with the problem was for American corporations to leave South Africa. He agreed that if US companies left they would only hurt black people. By staying, they could be much more helpful in fighting apartheid.

Recently, top management at IBM, in an article in the *New York Times*, has taken a similar view. IBM believes that by staying in South Africa it can be more effective than if it were to leave and "wash their hands of it." It would rather stay and adhere to Rev. Leon Sullivan's principles and be a voice for change from within. As a black American and former IBM employee, I believe that there are two fundamental problems with this approach.

First, no American corporation led the fight or played a major role in reforming American laws or racial policies. Why should we expect that they will in South Africa? As John Akers, the president of IBM, stated in his article, "Business people are not social reformers in disguise."

Even if business people were social reformers, they could do nothing about apartheid in South Africa.

What if a South African company came to the United States and set up headquarters in Armonk, N.Y.? Let us also suppose that on orders from Pretoria, it wanted to structure its US branches like typical South African ones. The first thing it must do is limit how far its black employees will be allowed to advance in the company.

To facilitate this, it will only allow these employees to work in certain jobs with prescribed compensation and authority. In order for this subsidiary to truly reflect the company back home, the internal structure would have to include not just job descriptions — for



apartheid, which means "separate development," includes much more in South Africa. It means that there must also be separate facilities: cafeterias, meeting rooms, and toilets. After this structure has been put into place, it would then have to be enforced under all circumstances. Anyone that went against these policies would be dismissed.

If you think this scenario is absurd, you are correct. I know that no South African company could come to America and set up operations that would include this kind of structure. We have laws in this country that would never allow such a company to exist. After all, the South African company would be operating under a US license, and thus controlled by our laws.

That is exactly the point. The laws of South Africa also control companies doing business in that country. These laws sanction apartheid. An American company, like IBM, must follow the laws of South Africa. Thus, to justify being in South Africa on the grounds of fostering "social equality" is an illogical and dangerous game.

My second point is closer to home. Often, we hear of concerns about the message American corporations are sending to black South Africans by their presence in South Africa. What about the message that is being sent to black Americans; in particular, black IBM employees? When I arrived at IBM, I was told that the sky was the limit. One could go as far as your ability would carry you.

As long as IBM remains in South Africa, is this statement really true? What if the president of IBM were black? Could he or she conduct business in South Africa as the current president can? In a country that has laws that do not allow interracial groups to meet in certain parts of the country, how would this be possible?

The Rand Club, where US business persons meet on visits to South Africa, is off limits to blacks. Certain hotels would be off-limits. Travel would be restricted for this IBM president. He or she would not be able to use the beautiful beaches that fellow heads of the US corporations can. This president would not be allowed to ride in certain taxis.

No US company is going to have a president that cannot function in his job. Thus, as long as IBM remains in South Africa, the top job cannot be open for all of its employees. Shouldn't IBM be concerned about this message? It is not only a question of advancement, but also one of human dignity.

IBM is a leader in the world of business. If IBM takes action, the rest of the business community will take notice. It is time for IBM and other US corporations to make a moral stand. No more justifications; just simply state that apartheid is morally wrong, and for this reason alone IBM is leaving. This is really the only thing that you can do if you want to help bring about social equality in South Africa and live up to your own promises.



In the beginning there was Blackness and out of this Blackness came light. This Blackness was our heritage and the light was the illuminating knowledge of the Sciences, the Arts, Mathematics, and Philosophy. It was a light that shined so brightly that all other cultures yesterday, today and tomorrow have been and will continue to be influenced by it.

One facet of our many cultures that come to mind is that of Ancient Egypt. Our ancestors of Egypt offered much to the world and produced such monumental structures as the Pyramids that it still baffles the most advance engineering technologies of today. But, as such is the case, the world has attempted to claim this knowledge as their

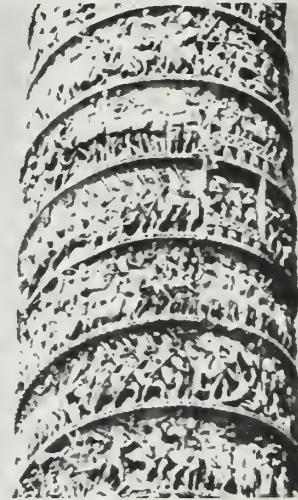
Richard R. Harris

In The Beginning, There Was Blackness

own. One major falsehood that has been perpetuated to the present day has been that of Greek philosophy. For the term Greek philosophy itself is a term that is both deceiving and untrue. This term gives the impression that this "Philosophy" was initially and totally established by Greek philosophers of different periods. In looking back at our history in Africa, we find that such an impression is grossly inaccurate and undeserving of any of the so-called Greek philosophers or scholars.

For centuries the world has falsely idolized Socrates, Plato, Aristotle and Hippocrates, to name a few, as models of intellectual greatness. The proposition I seek to establish here is that the Greeks were not the authors of so-called Greek philosophy or Science, for such a body of knowledge never existed in light of its own origin. Rather, it was and is African civilization that has given the world community the Arts and Sciences which were deliberately coveted by the Greeks and the world in an attempt to claim authorship of the profound body of knowledge that had been developed. Consequently, the praise and honor falsely given to the Greeks for centuries belong to the people of North Africa who were known as the Egyptians.

As stated in the Egyptian Mystery System upon the notion of the Great Master Mind; "Ye shall know the truth, and the truth shall make you free." It is therefore with this truthful understanding of our cultures that we come together to reunite ourselves as one people. We come together from diverse branches of a tree while realizing we all come from common roots of that tree.



We as benefactors of such a great heritage of Blackness and knowledge must once again rise up to offer our people and the world the greatness that once was. It is a greatness of diversity and proficiency.

Therefore, in closing I would like to look back into the Scriptures where we are often reminded of a people who would be slaves within a land not their own and they would serve the Amorites (Caucasians) for 400 years. However, in the end these slaves would emerge with a great abundance. That time of great abundance will come only when we take our rightful place and educate ourselves to the truths and falsehoods of our contributions to the civilizing of the world community.

I feel it befitting to say that "as it was in the beginning, so shall it be in the end." For in the beginning was Blackness, and out of this Blackness came light.



A SUMMARY VIEW OF LIONS AND FOXES:

Or Why African-Americans Have Failed To Gain Their Freedom

By Ra Un Nefer Amen

In the 16th century, the Italian statesman and historian Niccolo Machiavelli wrote his way into the halls of posterity. His book, "The Prince", has served as the textbook for all governments interested in securing and maintaining their control over their subjects, without the knowledge and consent of the latter. He shows the dangers accompanying long-term "government" through force and overt, unjust means, — the "lion's government", and how the same ends of control can be achieved, with greater safety, through the government of the "fox" — the masterly use of deception, cunning and the perpetuation of public ignorance.

America realized as early as the slavery period that its "lion" enslavement of the Africans was the equivalent of sitting on a time-A-bomb. The freedom gained by Africans in Haiti and Brazil was not taken lightly by anyone — especially Americans, who were monitoring the growing sense of inspiration that American slaves drew from these events. And more than inspiration, was the actual aid they received from Haitians, other European nations (Spain, England and France) and Mexico, who, for their own vested interests, sought to aid the American slaves to gain their freedom. This fact is well documented by Herbert Aptheker in his book "Slave Revolts" along with other facts that clearly show that a successful slave revolt was unavoidable if the system was continued in its form. In a great number of areas in the South, Aptheker points out that Blacks outnumbered Whites, and that the period of rebellion was so high, so as to make of the entire slavery period a theatre of guerilla warfare.

Whites, to soothe their conscience, and to throw a smoke screen over their great master stroke, have tried to paint the slave as a contented and docile servitor who actually preferred slavery to freedom. And what was this master stroke? It is none other than the Proclamation of Emancipation! At the closing of the Civil War the entire nation was bankrupt — financially, morally, economically and militarily. There is no way that America could have successfully defended all of its territory, had the slaves, with the aid of the foreign governments that were wooing them, taken to war. The Proclamation took care of that. Blacks were fooled into believing that it was their enslavement — not the fight between South

and North for supremacy — that spawned the Civil War. Is the author being cynical? Why then did the same office of the Presidency and Congress that issued the proclamation of emancipation do nothing as Whites, a few years later, openly violated it? In fact, the Congress itself, and the Presidency through the passage of unjust laws (to Blacks) betrayed its lack of sincerity.

But let us focus on the essence of these events if we are to learn anything from these experiences. A "lion's" (absolutist, or uneducated) view of slavery presents the image of "one who is the property of and wholly subject to another." (any good English dictionary), and not to forget, the images of chains restraining the legs, etc. Now the "fox" figures out that the essential motive for slavery is the procurement of cheap labor — a main factor of the capitalist system. To insure that Blacks would remain their cheap labor pool, it was necessary to limit them to the lower economic skills, as their wholesale acquisition of the higher skills, and higher political positions would take them out of the cheap labor category. Thus can we comprehend the host of events that have transpired between the end of slavery and the present. That is to say, that the presence of slavery is "economics". The period that we recognize as "slavery" is no less so, than the present. The lion's way has been replaced by that of the fox. We must learn to see that all the details of our second class citizenship are merely the means of preventing us from amassing the means of escaping the pool of cheap labor. In order to fully learn from our experiences in America, let us invoke our ancestral African wisdom. "The twin Nummo serpents have replaced the jackal headed serpent in the evolution of mankind" states the Dogon wisdom. In other words, "all events are products of the interaction of two complementary forces." Accordingly, we must seek to find our share of the blame for that way that things have gone:

- 1 We will find that our belief that within the white man as a whole there is a sense of justice, morality and religiousness underlies our response to a) the proclamation of emancipation b) the Reconstruction era c) the Protest Movements (legalistic and non-violent direct confrontation), and that all of these efforts detracted us from our real

emancipatory efforts — the building of our own economic foundation. One may argue that we have a lot to be thankful to these movements. Yet, other ethnic groups are able to participate in the mainstream of this country by virtue of their economic clout. American Jews, Italians, Germans, Irish, etc. do not go around protesting to be allowed into other people's neighborhood and businesses. They simply build their own.

- 2 We will find that we allowed whites, especially those alleging friendship with us, to determine the direction that we followed at the period of the Proclamation of Emancipation, and the Protest Movement,(Legalistic, as well as direct confrontation — non-violent or violent!)
- 3 The Legalistic Protest Movement (NAACP, National Urban League), as well as the direct confrontation movement of A. Phillip Randolph, by being conducted primarily by Whites, and elitist Blacks, on one hand neglected the real needs of the people, and on the other, lulled a great part of the Black population into believing that the means of the struggle were beyond their abilities. This inculcated, or strengthened apathy in many Blacks.
- 4 We easily fell prey to one of Machiavelli's fundamental fox laws — "Divide and conquer." Failing to see the need to conduct the struggle on all fronts, almost all of the various movements attacked each other. In fact, Blacks were the chief pawns in the demise of our most promising movements. E.g., DuBois was used to destroy Booker T. Washington's and Garvey's movements, the Black Nationalists attacked the non-violent direct confrontation movements, and vice-versa, and so on.
- 5 Almost all of our movements lacked a clear philosophical and institutional underpinning. Instead, they were based on the western behavioral pattern of her worship (King, Garvey, Booker T. Washington, Newton, etc.) When the leader was put out of circulation (assassination, jail, etc.), the movement also died.

A SUMMARY VIEW OF LIONS AND FOXES: OR WHY AFRICAN AMERICANS HAVE FAILED TO GAIN THEIR FREEDOM

6 We have allowed ourselves to adopt the western behavioral trait of selfishness to the point that the majority of Blacks that benefitted from the desegregation of many professions, entertainment fields, etc. have not seen fit, or part of their social and racial duty to place their wealth to the upliftment of their brethren.

To conclude, looking at our past in the proper perspective, we cannot escape the fact that the economic goals sought by Booker T. Washington and some of the Black Nationalists, as the key to the solution of our problem, was the current approach. Time will, I'm sure, redeem Booker T. After all, to be able to eat in my own restaurant, build my own trains, etc. would give me a greater sense of dignity than to have the right to eat at a white restaurant, but can't afford to.

REFERENCE

1. American Negro Slave Revolts, by Herbert Aptheker. International Publishers, NY 1963.
2. The Dogon people are an African Tribe living in the Mali Republic (Uganda area).

RAPE: IT COULD HAPPEN TO YOU

Shirelle Young & Ditra Edwards

There a few things nobody likes to think about — rape is one of them. Some people are too embarrassed to think about it, others are to scared. Some folks figure they don't need to think about rape — after all, it could never happen to them.

Some people have the wrong idea about rape. They assume it to be a sexual crime, a crime motivated by desire. It isn't. Rape is a crime of violence, a hostile attack, an attempt to hurt and humiliate. Sex is only a weapon.

Rape can happen to anyone — children, grandmothers, students, wives, the rich and poor. If you think that rape occurs only in certain high-risk situations — hitchhiking, walking, alone at night, going alone to bars, you're wrong. Many rapes take place in ordinary, seemingly safe places. In fact, about one-third of all rapes occur in or near the victim's home.

Most rapists don't look peculiar or act strangely. They may be less stable and more aggressive than most people. They may dislike women. Primarily, they seek to hurt, humiliate and degrade another "human being." Rapists are not always strangers to their victims. In over one-third of reported cases, the rapist is an acquainted neighbor, friend or relative.

Most rapes occur outside, on the street, in a park, playground or schoolyard. BE ALERT to your surroundings and the people around you when you're outside...particularly if you're alone or it's dark.

TRY THESE TIPS:

- stay in well-lighted areas as much as possible.

- walk confidently, directly, at a steady and consistent pace when alone.
- walk on the side of the street facing traffic.
- walk close to the curb, avoid doorways, bushes, and alleys where rapists can hide.
- wear clothes and shoes that give you freedom of movement; don't burden yourself with too many packages.
- if you think you are being followed, walk quickly to areas where there are lights and people. If a car appears to be following you, turn and walk on the other side of the street or walk in the opposite direction.
- be careful when people stop you for directions, always reply from a distance, and never get too close to the car.
- if you feel you are in danger, don't be reluctant to scream and run. Consider carrying a whistle or any type of noisemaker and if you're in trouble, use it!
- if you're in trouble, attract help any way you can. Scream, yell for help, yell "fire" or break a window in a house where you think someone is home.

AT HOME

- make sure all doors are solid and sturdy.
- have your locks changed or re-keyed when you move into a new house or apartment.

Operations Crossroads Africa

reprinted courtesy The Black Collegian

Operation Crossroads Africa is a work/study/travel program promoting cross-cultural exchange by means of rural community development projects.

Crossroads' programs are based on the belief that you best understand another culture by living and working in it. Working throughout the African continent, Crossroaders join host country counterparts on a variety of projects for six to seven weeks each summer. Specialized projects include veterinary medicine, primary health care, archaeology, photography, oral history.

General community development programs include building schools and roads, agricultural development, construction of irrigation and water storage facilities. Though some skills are required for the specialized projects, in most cases there are no technical skill requirements.

Groups work in English, French, Portuguese, Arabic, and Swahili speaking countries. Individuals with some foreign language training are given priority consideration for these projects.

Crossroaders live and work at the level of the local community. Whether in a workcamp, rural community, or district capital, Crossroaders have the opportunity for intense daily interaction with people from their host country. Each team of Crossroaders is composed of approximately ten to twelve volunteers, a Crossroads leader, and about an equal number of counterparts. The Americans will be from diverse racial, cultural, and regional backgrounds. They will have to cope with common rural conditions, such as not having any electricity or running water, cooking outdoors over a wooden fire, eating a modest high-starch, low-protein diet. Successful participation requires, above all, skills in communication and a strong desire to reach out cross-culturally.

As a non-profit organization committed to cross-cultural exchange and community development, we facilitate community fundraising as the basis of raising the participation fee of \$2,750. This fundraising premise has proven highly successful for our past

participants. The Crossroads staff provides samples of fundraising correspondence, ideas successfully used in the past, and guidance throughout the fundraising process. Special efforts are made to assist financially disadvantaged persons who feel strongly about participating in the Crossroads program. Early application is advised for individuals who will require special fundraising assistance. The participation fee of \$2,750 covers all expenses from the time of arrival at orientation through the participant's return from Africa to New York City. Personal expenses, such as souvenirs, are not included.

Applications are processed in the order of receipt, with preference given to those received before February 15.

The minimum age requirement is eighteen years. There is no maximum age limit. Most, but not all, volunteers are college students.

For further information write or call: Operation Crossroads Africa, 150 Fifth Avenue, New York, NY 10011, (212) 242-8550. □



TRAVEL



By Gina C. Baskerville

After many long winter months, summer has finally arrived. This means planning for summer fun: sailing, swimming, water-skiing, suntans, tropical drinks, dancing to the music of a steel drum band, and glass bottom boat rides. All of this and more can be found in beautiful Bermuda, with its clear waters and pink beaches.

Bermuda Star Cruise Line offers a seven

day cruise that leaves from New York, 3-4 person per room available at just \$595.00. You can enjoy sunbathing and swimming or participating in the daily activities. If night life is what you're after, there is a casino on board and plenty of entertainment.

However, if you would rather spend more time on dry land, GiGi Travel Agency offers a super-saver special to Bermuda, non-stop from Boston.

Available for departure only between June 21, 1985 and September 30, 1985 at a low price of only \$299.00. This trip lasts for three days and four nights, hotel and airfare included, double occupancy available only.

For more information on both trips, you may contact GiGi Travel Agency in Brooklyn, New York at (718) 778-8500 or their sales representative in Boston, MA at (617) 536-3532.

THOMPSON

PERIOD

PRESS

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PLAYER PENALTY

Frank V. van Lare

JOHN THOMPSON-WINNERS

After the 1984-1985 college basketball season, the sportswriters of America announced that Coach of the Year and Player of the Year honors were awarded to Lou Carneseca and Chris Mullin. In response to this George Michaels, a prominent Washington, D.C. sportswriter said in a prime time editorial, "This (decision) is racist and unfair. If (anybody) thinks that racism does not play a major role in collegiate and professional sports, they are sadly mistaken."

The racism he spoke of is that racism and hatred that have been directed at John Thompson and the Georgetown Hoyas basketball team over the last four years. Everyone remotely associated with college basketball knows that John Thompson and Patrick Ewing deserved those awards.

Evidence of the fact that Patrick Ewing was the best player in college basketball was seen last month when the NBA staged a live telecast of the NBA lottery, which gave the seven worst teams in the league a chance to draw for the top picks in the draft. The draft this year was called "The Patrick Ewing Lottery" because he is definitely a player that one could build a basketball dynasty around. Chris Mullen, on the other hand, is not expected to be chosen number 2, 3, or even 4 in this draft.

Thompson's coaching success is well-documented and too lengthy to even summarize here. It is highlighted by the fact that even non-seasoned veterans can recognize that Georgetown plays a different brand of basketball, better basketball than everyone else. Georgetown had flawless execution and superior athletes. Thompson's academic record is the best; only two players have not attained degrees.

To answer the racism question, we need ask ourselves one question: would the treatment of Thompson and Ewing have been different if either or both had been white? (No doubt about it.) No criticism can or has been made about Thompson's coaching; the criticism has centered around his "personality."

Thompson has never taken advantage of his players, abused them. He has never punched officials in foreign countries, never thrown a chair across a court. Yet other coaches have received more credit than he. The defending national champs lost 3 games this year, by a total of 4 points. In two key games on the championship drive, Georgetown twice outplayed and Thompson outcoached St. John's and Carneseca.

The racism stems from negative publicity. The press was eager to antagonize Patrick Ewing. Thompson became a target because he placed himself between the press and his players. In order to get even, the press cast a negative image on Thompson and Ewing. Reporters coined the phrase "Hoya Paranoia" to describe Georgetown's reluctance to numerous interviews. This was an overt attempt to discredit Georgetown by portraying them as paranoid.

These "press released" images were filled with thinly veiled racist overtones. Naturally, they appealed to an institutionally racist society. The result was a "hate Ewing and Thompson" attitude emerged among fans and opponents.

The white-controlled media could never accept the idea that a Black man was fully in charge (control), and successful. They claim that Thompson intimidated his players. More likely, it was the press itself that was intimidated by Thompson's behavior. His players all love him, because he protects them from media figures who try to manipulate their statements, and constantly ask tricky and misleading questions.

The bottom line is that Thompson coached the best team in college basketball and Pat Ewing was the best player this season. Thompson has the full respect and support of Georgetown University and long after Ewing wins his first NBA Championship ring, people will forget that Chris Mullin won the NCAA MVP in Pat Ewing's senior year.

The press will continue to write negative things about Thompson. The players will continue to love him, and Georgetown will continue to win. Racists will be racists—and winners will always be winners.





DON'T QUIT

When things go wrong as they sometimes will
When the road you are trudging seems all uphill,
When the funds are low and the debts are high,
And you want to cry but you have to sigh,
When care is pressing you down a bit
Rest if you must, but don't you quit.

Life is queer with its twists and turns
As many of us sometimes learn
Often the goal is nearer than it seems
to a faint and faltering man
Often the struggler has given up when he
Might have captured the victor's cup
And he learned too late as the night came down
How close he was to the golden crown.

Success is failure turned inside out
The silver tint of the cloud of doubt
You never can tell how close you are
It may be near but seem afar
So stick to the right when hardest hit
Its when things go wrong that YOU MUST NOT QUIT!

Author Unknown



Support the hand that frees your mind.

What if your favorite radio station disappeared? Gone. Just like that.

Then they stopped selling your favorite newspaper. The one you like to read to see how Black people are doing.

And you couldn't find any of your magazines anymore. Pretty bad, huh? Well, that's what it would be like without Black media—no one to tell you things from *your* perspective. No communications from *your* viewpoint.

It could happen.

Black radio, newspapers and magazines are businesses. Like any other businesses they need support to survive or they'll disappear. And that would be more than just a shame. That would be a tragedy. Because since 1827, when an ex-slave started the first Black business, a paper called the Freedom Journal, Black media has helped to keep us free...by telling the truth. The whole truth.

So think about just how important Black media is to you and what *you* can do to support

it. Subscribe to your favorite magazines and newspapers. Listen to your favorite radio stations. Then if you read or hear something you don't like, tell them. If it's something you do like, tell others.

You can also support Black media in one other very important way. By giving preference to the products and services advertised in Black media.

Your support will keep Black media strong. And that's good for everybody.

BOCA The Black Owned Communications Alliance
P.O. Box 2757 Grand Central Station, New York, New York 10017